

THE Voyages and Trauailes of Sir John Maundevile KNIGHT.

Wherein is treated of the way towards Hierusalem,
and of the meruailes of Inde, with other
Lands and Countries.



LONDON:
Printed by Thomas Esty.

Forrard of Gabrich Gobie of Abro
Parish of marshing by the Name of
and of Thomas Clark for him self
to paye his Langes to
Sir Edward Hungerfle
KNIGHT.

Merciu is recorde of thic way towards Hierusalem
and of the wondrousnesse of Iudea with other
Towns and Countries.



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The Preface.

Heere beginneth a little treatise or booke named *John Mandeville Knight*, borne in England in the Towne of *S. Albans*; and speaketh of the wayes to Hierusalem, to Inde, and to the great Crane, and also to *Preston Johns land*, and to many other countries, and also of many meruailes that are in the holy land.

Forasmuch as the land ouer the Sea, that is to say, the holie land, that some call the land of *Wihelst*, among all other lands is most worthie and soueraigne, for it is blessed, hallowed and sacred of the precious bloud of our Lord Jesus Christ, in the which land it liked him to take flesh and bloud of the Virgin Marie, and to eniron that land with his owne feete, and there he woulde do many miracles, preach and teach the faith and the lawe of christian men, as unto his children, and there he woulde suffer manie reproves and scernes for vs, and hee that was king of heauen and hell, of earth, of aire, of sea, and land, and of all things that are contained in them, would lonely be called king of that land, when hee said, *Rex sum Iudeorum, I am King of the Jewes:* for at that time it was the land of Jewes, and that land he chose before all other lands, as the best and most worthie of vertues of all the world. And as the philosopher saith: *Virtus rerum in medio consistit*, that is to say, the vertue of things is in the middest: and in that land hee woulde lead his life, and suffer.

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suffer passion and death of the Jewes for vs, to save
and deliver vs from the paines of hell, and from
death without end, the which was ordained to vs
for the sinne of our father Adam, and our owne sins
also: for as for himselfe he had none euill done nor
deserved, for he never thought ne did any euill, for
he that was king of glory and of ioy might best in
that place suffer death. for hee that will doe any
thing that he will haue knowne openly, he will pro-
claime it openly, in the middle place of a towne
or of a Cittie, so that it may be knowne to all par-
ties of the citie. So he that was king of glorie and
of all the world would suffer death for vs at Hieru-
salem, which is the middi of the world, so that it
might be knowne to all nations of the world, how
deare he bought man, that hee made him with his
hands to his owne likenesse, for the great loue that
he had to vs: Ah deare God, what loue hee had to
his subiects, when hee that had done no trespass
would for his trespassours suffer death: for a more
worthie cattel he might not haue set for vs, then his
owne blessed body, and his owne precious bloud the
which he suffered for vs, right well ought men to
loue, worship, dread and serue such a Lord, & praise
such an holy land that brought forth a Lord of such
fruite, through the which each man is saued, but if
it be his owne default. This is that land prepared
for an heritage to vs, and in that land would he die
as sealed, to leaue it to his children. for the which
each good christian man that may and hath where-
with, should strength him for to conquere our right
heritage & purchase, out of the euill peoples hands,
for

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for we are sleped by thyn men of Christ our fader; and if we be the right children of Christ we ought to challenge the heritage that our fader left vs, & take it out of strange mens hands. But now pride, Courtise, and Envie, hath so inflamed the hearts of the Lords of the world, that they are more busie to disherite their neighbours, then to challenge or con-
querre their right heritage aforesaid. And the com-
mon people that would put their bodies and their
cattell for to conquerre our heritage, they may not do
it without lords: for assembling of the people with-
out a chiese Lord, is as a flock of sheepe without a
shepheard, the which depart a sunder, and wot not
whither they shall go. But wold God the worldly
Lords were at a good accord, & with other of their
common people, wold take this holy voyage ouer
the sea, I trust well that within a little time our
right heritage before said, shold be reconciled and
put into the hands of the right heirs of Jesu Christ.

And forasmuch as it is long time that there was
any generall passage ouer the sea, & that many men
desire to heare speakeing of the holy land, and haue
thereof great solace and comfort.

Wherfore ye shall heare by me John Maunde-
uile Knight, which was borne in England, in the
towne of Saint Albones, and passed the sea in the
yeare of our Lord Jesu Christ, a thousand iii. L. on
the day of Saint Michael, and ther remained long
time, and went through many lands, & many pro-
vinces, kingdomes & Iles, and hane passed through
Turky, and through Armenia, the little & the great,
through Tartary, Persia, Sutry, Arabie, Egypt
the

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the high and the lowe, through Libia, Chalde, and a
great part of Ethiope, through Amazony through
Inde the lesse & the more, a great part, and through
many other Iles which are about Inde, where ma-
ny people dwelleth of divers lawes and shapers. Of
the men of which lands & Iles I shall speake more
plainly: and I shall declare part of the things what
they are when time shall be, after it may best come
to my minde, and specially for them that will and
are in purpose for to visite the holy citie of Hierusa-
lem, and the holy places that are thereabout, and I
shall tell the waay that they shall hold thether, for I
haue many times passed and ridden it with good
company, and with many Lords.



The Voyages and Trauailes of Sir John Mandevile Knight.

Hee that will goe toward Hierusalem on horse, on foote,
or by sea. Chap. j.

In the name of God Almighty Hee that will tra-
uaile to Hierusalem may goe many waies, both by
sea and by land, after the country that he commeth
from: but thincke not I will tell all the Townes,
Cilles and castels that men shall go by, for them should I make
too long a tale, but onely the most principall countries, cities and
townes that men shall go by and through, to go the right way.

First, if a man come from the West side of the world, as
England, Ireland, Wales, Scotland, and Norwaiy, he may if
he will goe through Almaine and throughout the kingdome of
Hungary, whiche King is a great lord and a mighty, and holdeth
many lands and great, for he holdeth the land of Hungary,
Sauoy, Camony, a great part of Bolgary, that men call the
land of Bugres, and a great part of the kingdome of Russie;
and that lafeth to the land of Spilland, and marcheth on Cu-
pys, and men passe thus through the land of Hungary, and
through the Cittie that men call Cipanum, and through the ca-
stle of Starburgh, & by the Isle Tonne, toward the end of Hun-
gary, and so by the riuere of Danubie, that is a full great riuere
and goeth into Almaine, vnder the hills of Lombardy, & it has
keth into it ferte other riuers, and it runneth throughout
Hungary, and through Cresses and Crochie, and goeth into the
sea, so strongly and with so great might that the water is fresh
thirty miles within the sea, & afterward men goe to Belgrave
and entreth into the land of Bugres, and there men passe a
bridge of stone that is ouer the riuere of Morack, & so men passe
through the land of Pinseras and come to Grece to the citie
of Stermisse, and to the citie of Assinpane, that was sometime
called Bradre the noble, and so the citie of Constantinople that
was sometime called Bessalmeron, and there dwelled common-
ly the Emperor of Grece.

At

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At Constantinople is the best and the largest Church of the world, and it is of Saint Steven. And before this Church is a gilt Image of Iustinian the Emperour and it is sitting upon a horse and crowned, and it was wont to holde a round apple in his hand, and men say there, that it is a token that the Emperour hath lost a part of his lands, for the apple is fallen out of the Images hand: and also he hath lost a great part of his Lordship. For he was wont to bee Emperour of Rome, of Greece, and of all Asia the leste, of Hurry, and of the land of Judea, in the which is Hierusalem, and of the land of Egypt, of Persia and Arabia; but he hath lost all but Greece, and has And he holdeth only, men would put the apple in the images hand, but it will not hold it. This apple betokeneth the Lordship that he had over all the world, and the other hand he lifteth up against the East, in token to menasse his doctour. This Image standeth upon a pillar of marble. set out distincly one Likewise at Constantinople is the crosse of our Lord, and his coate without scame, the sponge and the reade with the which the Jewes gave our Lord gall to drinke on the crosse, and there is one of the nailes that our Lord Jesu Christ was nailed with to the Crosse. Some men thinks that halfe the crosse of Christ is in Cipres in an Abbe of sponkes, that men call:

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call the hil of the holy crosse, but it is not so, for the crosse that is
in Cipres is the Crosse on the which Dysmas the god therfe
was hanged, but all men wot not that, and that is euill done,
but for the getting of the offring they say that it is the crosse of
our Lord, and yee shall understand that the crosse of our Lord
Jesus Christ was made of soure manner of trees, as it is con-
tained in this verse following.

In Cruce fit Palma, Cedrus, & Cypressus, Oliua.



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For the p̄ece that went right vp from the earth vnto the head was of Cipres, and the p̄ece that went overthwart to the which his hands were nailed, was of Palme, & the stock that stood within the earth in the which they had made a morteys, was of Ceder, and the table aboue his head was a scote and a halfe long, on which the title was written, that was of Olive, the Jewes made this crosse of these fourre manner of trees, soz they thought that our Lord shold haue hanged as long as the crosse might last, therfore made they the foot of Ceder, soz Ceder may not in the earth ne in water rot, they thought that the body of Christ shold haue stoncken, they made the p̄ece that went from the earth upward of Cipres, so that the smell of his body shold grieve no man that came by, and that overthwart was made of Palme, in signification of victorie. And the table of the title was made of Olive, soz it betokeneth peace, as the story of Noe witnesseth, when the Dove brought the branch of Olive, that betokened peace made betwene God and man.

And also you shall vnderstand that the Christian men that dwell ouer the sea, say that the p̄ece of the crosse that we call Cipres, was of the treē that Adam eate the apple off, and so they finde written, and they say also that their Scripture saith, that when Adam was sick he said to his son Seth, that he shold go to Paradise, and pray the Angel that keþeth Paradise that he would send him oyle of the treē of mercy, soz to annoynct him that he might haue health, & Seth went, but the Angell would not let him come in at the gate, but said vnto him, that he might not haue of the oyle of mercy, but he toke him threē carnels of the same treē that his father eate the apple off, and bad him as soone as his father was dead, that he shold put these carnels vnder his tongue & burie him, and he did so, and of these threē carnels sprang a treē as the Angel said, and when the treē bare fruit, then shold Adam be made whole. And when Seth came againe and found his father dead, he did with the carnels as the Angell commaunded him, of the which came threē treēs, whereof a Crosse was made that bare good fruit, that is to say, our Sauour Jesu Christ, through whom Adam and all that came of him shold be saued & deliuered from everlasting death,

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But if it be their owne default. This holy crosse had the Iewes hid vnder the earth in the rock of the mount of Caluery, and it lay there two hundred yeres and more, as they say, vnto the time that Saint Elene found it, the which saint Elene was the daughter of Coel king of England, that then was called Britaine, and after married to Constantius, first Consull, and after Emperour of Rome, who had by her issue Constantine the great, borne in England, and afterward Emperour of Rome, which Constantine turned the name of Bezanum into Constantinople, he redidde that Cittie, & made it the monarcal seat of all Europa, and Asia Minor: also ye shall understand, that the Crosse of our Lord was in length viij. cubites and the peice that went ouerthwart was thre cubutes and a halfe.



A part of the crowne of our Lord Jesu Christ wherwith he was crowned & one of the nayles, & the speare head, and many other reliques are in Fraunce at Paris in the chappell of the kings, and the crowne lyeth in a vessel of cristall wel dight and richly, for the French king bought these reliques sometime of the Iewes, to whom the Emperour had laid them to pledge for a great sum of gold. And although men say that this Crowne was of thornes, ye shall understand that it was of Ioukes of the sea, which be white and pricketh as sharp as thornes, so

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I haue seene and beheld many times that at Paris, and that at Constantinople, for they were both of one, & made of Jonkes of the sea. But men haue departed it in two parts, of the which one part is at Paris, and the other part at Constantinople, and I haue a point thereof that semeth a white thorne, and that was given me for a great friendship: For there are many of them broken & fallen into the vesseil, when they shew the crowne to great men or Lords that come thereto. And yee shall understand that our Lord in that night that hee was taken, hee was lead into a Garden, and there hee was examined sharply, and there the Jewes crowned him with a Crowne of Abbespine branches that grew in the same Garden, and set it on his head so fast, that the bloud ranne downe by many places of his visage, necke and shoulders, and therfore hath the Abbespine many vertues, for hee that beareth a banch of it about him, no thunder, nor no manner of tempest may hurt him, nor the house that it is in may no euill ghost come, nor in no place where it is. And in that same garden saint Peter denyed our Lord thrice, and afterward was our Lord lead before the Bishop & Ministers of the Law into another garden of Anne, and there hee was examined, scourged, and crowned oft with a Sweet Thorne, that men call Barbareus that grew in the same Garden, and that hath many vertues. And afterward he was lead to a garden of Caiaphas and there he was crowned againe with Eglington, & after that hee was lead to a chamber of Pilate and there hee was crowned, and the Jewes set him in a chayre, and clad him in a mantell of purple. And then made they a crowne of Jonkes of the sea, and there they kneeled to him & scorne him saying. Ave rex Iudeorum. That is to say, haile king of Jewes. And of this crowne, halfe is at Paris, and the other halfe at Constantinople, the which our saviour Jesus Christ had on his head, when hee was nailed on the crosse. And the speares shaft hath the Emperour of Almaine, but the head which was put in his side is at Paris, they say, in the holy chappell: and oft times saith the Emperour of Constantinople, that he hath the speares head, & I haue seene it, but it is greater then that at Paris. Also at Constantinople lyeth saint Anne our la-
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his mother, whom saint Elene caused to bee brought from Jerusalem, and ther lieth also the body of saint John Chrisostome that was Bishop of Constantinople. There lyeth also saint Luke the Evangelist, for his bones were brought from Bethany where he was buried: and many other reliquies are there, and ther is of the vessel of stone, as it were marble, which men call Hidzins, that euermore droppeth water, & filleth himselfe every yeare once. And y^e shall wit that Constantinople is a faire city and well walled, and it is thre cornered, and there is an arme of the sea that men call Hellepon, & some men call it the bunch of Constantinople, and some men call it the brach of saint George: and this water encloseth two parts of the citie, & upward to the sea vpon that water, was wont to bee the great citie of Troy in a faire plaine, but that citie was destroyed by the Greeks.



Of the Ilands of Greece.

Chap. ij.

About Grece be many Iles that men cal Calastré, Calcas, Settico, Thoysozia, Minona, Fartou, Molo, Carpate, and Lemnne. And in this Ile is mount Athoes that passeth the clouds, and there are divers speaches & many countries that are obedient to the Empereour of Constantinople, that is to say, Turcoply, Vincy, Barde,

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Parde, Comage, and many other, Thracie and Macedonie, of which Alexander was King. In this countrie was Aristotle borne, in a Citty that men cal Strageris, a little from the city of Tragie, and at Strageris is Aristotle buried, and there is an Alter on his tombe, and there make they a great feast every yeare as he were a Saint, and upon his alter the Lords hold their great counsailes & assemblies, & they think that through the inspiration of God and him, they should haue the better counsell. In this Countrie are right high hills, there is an hill that men call Olimphus, that parteth Macedonie and Thracia, and is as high as the cloudes, and the other hill that men call Athors is so high, that the shadow of him stretcheth vnto Olimphus, and it is neare xxviij. mile betwene, and aboue that hill is the ayre so cleare that men may see no winde there, and therefore may no beast liue there the ayre is so dry, and men say in the country that Philosophers sometime went vp to these same hills and held to their noses a sponge wet with water so to haue ayre, for the ayre was so dry there, and aboue in the pouder of the hill they wrote letters with their fingers, and at the yeares end they came againe and found those letters which they had written the yere before without any desavlt, & therefore it seemeth well that these hills passe the cloudes to the pure ayre. At Constantynople is the Emperours Pallacie which is faire and swelle dight, and therein is a place for insting, and it is made about with stages that each man may well see & none grieve other, and vnder these stages are stables banked for the Emperours horses, & all the pillars of these stables are of marble. And within the Church of saint Sophie, an Emperour would haue laid the body of his Father when hee was dead, and as they made the grave they found a body in the earth, and vpon the body lay a great plate of fine gold, and therupon was written in Hebrew, Greke and Latin letters, that said thus. Iesus Christus nascetur de virgine Maria, & ego credo in eum. That is to say, Jesu Christ shall be borne of the virgin Marie and I beleue in him. And the date was that it lay in the earth two hundreth yere before our Lord Jesu Christ was borne, and yet is that plate in the treasurie of the Church, & men say that

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it was Hermogenes the wise man And neuerthelesse, if it be so
men of that Grece bee Christians, yet they vary from our
faith, for they say that the holy Ghost commeth not out of the
son, but all onelie of the father, and they are not obedient to the
Church of Rome, nor to the Pope, & they say, that their Pa-
triarks haue as much power ouer the sea, as the Pope hath on
this side the sea. And therfore Pope Iohn the xxiij. sent letters
to them, how Christian men shold bee all one, and that they
shold be obedient to a Pope that is Christis Vicar on earth,
to whom God gaue plaine power to binde and to assoyle, and
therfore they shold be obedient to him. And they sent him di-
vers answeres, and among other they said thus. Potentiam
tuam summam circa subiectos tuos firmiter credimus. Superbi-
am tuam summa tollerare non possimus. Avaritiam tuam sum-
mag satiare non intendimus. Dominus tecum sit, Quia Dominus
nobiscum est, Vale. That is to say. We belene well that thy
power is great vpon thy subiects. We may not suffer thy pride.
We are not in purpose to fulfill thy couetise, our Lord be with
thee, for our Lord is with vs. Farewell. And other answears
micht be not haue of them. And also they make their sacrament
of the Alter of thers bread, for our Lord made it of thers bread,
when he made his maund, & on Thersdays make they their
bread in tokening of the maund, and they dry it at the Sun &
kepe it all the yeare, and give it to sicke men in stead of Gods
body. And they make but one vncion when they christen chil-
dren, and they annoyn no sick men, and they say there is no
purgatory, and soules shall haue neither ioy nor paine vntill
the day of dome.

And they say that fornication is no deadly sin, but a kindly
thing, and that men and women shold wedde but once, and
who so weddeth more then once, their children are bastards &
gotten in sinne, and their priests also are wedded, and they say
that usurie or simonie is no deadly sin, and they sell benefices
of holy Church, and so did men of other places, & it is great
slaughter, for now is simonie king crowned in holy Church,
God amend it when his wil is. And they say that in lent men
should not sing Mass but on the Haterday & on the Sunday,

and

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and they fast not the Waterday no time in the yere, but if it be Christmas or Easter even. And they suffer no man that is on this side the Greeke sea to sing at their Alters, and if it fall that they do through any hap, they wash their Alters as soone without carrying with holy water, and they say that there should be but one masse said at one Alter in a day. And they say that our Lord did never eate meat, but he made a token of eating. And also they say that we sin deadly in shauing of our beards, for the beard is a token of a man, and a gift of our Lord, and they say that we sinne in eating of beasts that were forbidden in the old Law, as Swine, Hares and other Beasts.

And this they say, that we sin in eating of flesh on the daies before Ashwednesday, and in eating of flesh on the Wednesday, and when we eate cheeze or egges on the fridays, and they curse all those that eate no flesh on the Waterday.

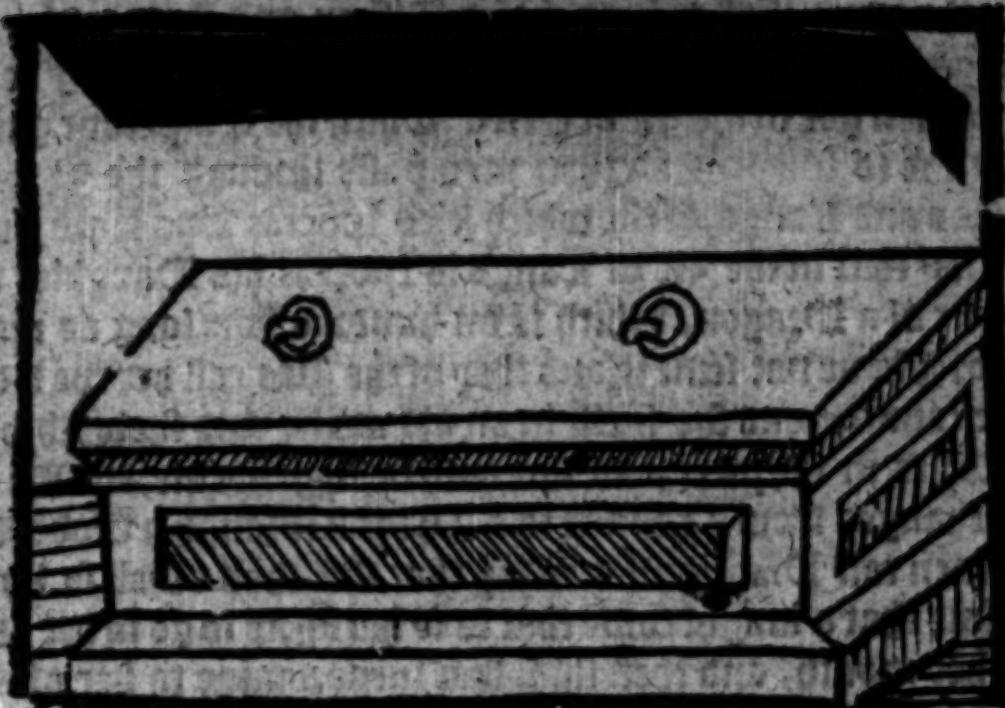
Also the Emperour of Constantinople maketh the Patriarkes, Archbishops and Bishops, and he giueth all the dignities of Churches, and depriveth them that are unworthy. Although it be so that these touch not each way, nevertheless they touch not that which I haue behight to shew a part of the custome, maners, and diversitie of countries, and for this is the first country discordant from the faith, and letteþ our faith on this side the sea, therefore haue I set it here that ye may see the diversitie betwene our faith and theirs, for many men haue great liking to heare speake of straunge things.

To come againe to Constantinople for to goe towards the holy land. Chap. iii.

NO W^e come w^e againe for to know the way from Constantinople. He that will goe through Turkey, he goeth throught the city of Nⁱcke, & passeth throught the gate of Chintot that is right hig, and it is a mile and a halfe from Nⁱcke, and who so will goe by the brach of Saint George, and by the Greeke sea there as Saint Nicholas lyeth, and other places.

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First men come to the Isle of Silo, and in that Isle groweth masticke vpon small trees, as Plumtree, or Cheristree. And then after men go through the Isle of Pathmos, where Saint John the Euangelist wrote the Apocalips, and you shall understand that when our Lord Jesus Christ dyed, Saint John the Euangelist was of the age of xxxiiij. yeres, and he liued after the passion of Christ lxxiiij. yeres, and then dyed. From Pathmos men go to Ephesim which is a faire Cittie and nere to the sea, and there dyed saint John, and he was buried behynd the high Alter in a tombe, and there is a faire Church, for christian men were wont to hold that place, but in the tombe of Saint John is nothing but manna, for his body was translated into paradise and the Turks hold now that citty, and the Church, and all Asia the lesse, and therfore is Asia the lesse called Turkey, and ye shall understand that S. John did make his grane there in his life, and laid himselfe there all quick, and therfore some say he died not, but that he resteth there vntill the day of Judgement, & therfore truely there is a great meruaile, for men may see there appertly the earth of the tombe many times stir and moue as there were a quick thing vnder. And from Ephesim men goe through many Iles in the sea, vnto the citty of Patras where saint Nicholas was borne, and so to Marca where

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he by the grace of God was chosen Bishop, and ther groves sh
right good wine and strong, that men cal wine of Marca. From
shence men go to the Isle of Crete, which the Emperour gave
sometime to Ionais. And then men passe through the Isles of
Cephos and Lango, of the which Isles Ipocras was Lord, and
some say that in the Isle of Lango is Ipocras his Daughter in
manner of a Dragon, which is an hundred fute long as men
say, for I haue not seene it, and they of the Isles call her the lady
of the country, and she lyeth in an old castle, and sheweth her
selfe thrice in the pere, and she doth no man harme, and she is
thus changed from a damsell to a Dragon through a Goddess
that men call Diana, and men say that she shall dwelle so unto
the time that a knight come that is so hardy as to go to her and
kille her mouth, and then shall shes turne againe to her owne
kinde and be a woman, and after that shes shall not live long.
And it is not long since a knight of the Rodes that was hardy &
valiant, said that he would kisse her, & when the dragon began
to lift up her head against him, & he saw she was so hidous, he
fled away, and the Dragon in her anger bare the knight to a
rock and from that cast him into the sea, and so he was lost.

Yer of the Dragon.

Chap. iiiij.



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Alio a young man that wist not of the Dragon, went out of a ship & passed through the Ile, till he came to the castell, & entred into a cane and went so long till he found a chamber, and then he saw a Damsell that kembd her head, and looked in a spittour, and she had much treasure about her, and he thought her to be a common woman that dwelled there, to keepe men, and he abode the Damsell, and the damsell saw the shadow of him in the mirror, and she turned toward him and asked him what he would, and he said he would bee her paramour or leman, and she asked him if he were a knight, & he said nay, & she said then might he not be her leman, but she had him go againe to his fellowes and make him knight and come againe on the morrow and she would come out of the cane, & then he shold kisse her on the mouth, and she had him haue no dread, for she would doe him no harme, although she seemed hidious to him, she said it was done by enchantment, for she said she was such as he saw her then, and she said, that if he kisst her, he shold haue all the treasure, and be her Lord, and Lord of all those Iles. Then he departed from her and went to his fel-
lows to the ship, and made him Knight, and came againe on the morrow to kisse the Damsell, and when he saw her come out of the cane in forme of a Dragon, he had so great dread that he fled to the ship, and she followed him, & when she saw that he tourned not againe, she began to crye as a thing that had much sorrow, and turned againe, & sone after the knight dyed, and sithen hetherto might no knight see her but he dyed anone. But when a knight commeth that is so hardy to kisse her, he shall not dye but shall tourne that Damsell into her right shape, and shall bee Lord of the country aforesaid. And from thence men goe to the Ile of Rodes, the which the Hos-
pitallers held and governed, and that they tooke sometime from the Emperour, and it was wont to bee called Colles, and so yet the Turks call it Colles: and Saint Paul in his Epistles wrieth to them of the Ile Collosenes. This Ile is neare C-
onstantinople. And from the Ile of Rodes men gaue into Cipres where are many vines, the first is red,

C. y, and

and after a pere they ware all white, and those vines that are most white, are most clere and best smelling, and as men passe that way by a place where was wont to be a great cittie that men call **Hathalay**, so all that country was lost through the folly of a young man, who had a faire Damsell that he loved well, and she dyed sodainely, and was buried in a grane of **Marble**, and so the great loun he had to her, he went in a night to her tombe and opened it, and went and lay by her, and a while afterward returned home againe, and when it came to the end of ix. monethes, a voice came to him and said in this manner, as in the next Chapter followeth.

Of a young man and his lemmian.

Chap. v.



GE unto the tombe of the same woman that thou hast lyen by, and open it, behold well that which thou hast begotten on her, and if thou let it goe, thou shalt haue a great harme, and he went and opened the Tombe, and there flew out a monster right hidous

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was so to set, the which monster flew about the citle and country, and some after the citle and the country sanck dolme, and there are many perillous passages. From Rodes to Cipres is ffe hundred myle and more, but men may goe to Cipres and come not to Rodes. Cipres is a god Isle and a great, & there are many god citties: there is an Archbishop at Nichosy, and fourre other Bishops in the land. And at Famagost is one of the best hauens on the sea that is in the world, and there are Christian men and Sarazins and men of all nations.

In Cipres is the hill of the holy crosse, and there is the crosse of the god thise Dismas, as I said before, and some thinke that there is halle of the crosse of our Lord, but it is not so, and they doe wrong that make men to beleve so. In Cipres lyeth Saint Simeon for whom the men of the country makes great solemnite, and in the castell of Amours lyeth the body of Saint Hillarion, and men keepe it worshipfully, and beside Famagost was Saint Bernarde boorne.

Of the manner of hunting in Cipres.

Chap. vi.



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In Cipres men hunt with Pampeons that be like to Leopardes, and they hunt wilde beasts right well and they are somewhat bigger then Lions, and they take more quickly wilde beasts then hounds. In Cipres is a custome that Lords and other men eat vpon the earth, so they make ditches within the earth all about the hall depe to the knee, and they pave them, and when they will eat they goe therein and sit there, this they doe to be more fresh, for that land is hotter then it is here: and at great feasts and for strange men they set formes and bordes as they do in this country, but they had leauer sit on the earth. From Cipres men goe by Land and by Sea to Iherusalem, and in a day and in a night he that hath good winde may come to the haven of Tire that now is called Sur, and it is also at the entry of Surry, there was sometime a faire cittie of Christian men, but the Saracins haue destroyed the most part thereof, and they keepe the haven right well for dread that they haue of Christian men. Men might goe right to that haven, & comen not to Cipres, but they goe gladly to Cipres to rest them on the land, or els to buy things that they haue need of to their voyage. Upon the sea side men may find many rubies, and there is the well that holy writ speaketh of. Fons hortorum & puteus aquarum viventium. That is to say, The well of gardens and ditch of waters living. In the cittie of Tyre syd the woman to our Lord Beatus venter qui te portauit & ubera quae succisti. That is as much to say, Blessed be the body that bare thee, and the pap of which thou suckest, and there our Lord Jesus Christ forgano the woman of Canaan her sins, and there also in that place was the stonye on the which our Lord sat & preached, & on the same stonye was founded the church of saint Saviour. And upon that sea is the cittie of Saphen, Sarep, or Sodome, and there was the dwelling of Elias the Prophet, and there was raised by Ionas the Prophet the widdowes son. And five miles from Saphen is the cittie of Sydon of the which Cittie Dido (that was Aeneas wife after the destruction of Troy) was Quene, she founded the cittie of Carthage in Africa & now is called Didonsart. And in the cittie of Tyre rayned Achilles, the father of Dido, and a mile from Sydon is Beruth, and from

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From Beruth to Hardena, is thre dayes journey, and from Hardena is ffe mile to Damas.

Of the haven called Jaffe.

Chap. vij.

Vho so will go longer on the sea and come nearer to Hierusalem, you shall goe from Cipres by sea to the port called Jaffe, soz that is the next haven to Hierusalem, soz from that Haven is but a dayes journey and a hale to Hierusalem, and that Haven is called Jaffe, and the towne Affe after one of Noes sonnes that men call Iapheth that founded it, and now it is called Jops, and ye shall understand that it is the eldest towne of the world, soz it was made before Noes floud, and there be the bones of a Gvants side that ber plante long.

Of the Hauen of Tyre.

Chap.viii.

And who arineth at the first haven of Tyre or of Sourrey before said, may go by land if he will to Hierusalem, and he goeth to the Cittie of Acon in a day, that was called Tholomoda, and it was a cittie of Christian men sometime, but it is now destroyed, and it is in the sea. And it is from Venice to Acon by the sea two thousand and lxxx. mile of Lombardy, and from Calabre, or from Sicil it is to Acon a thousand thre hundred miles of Lombardy.

Of the hill Carme.

Chap. ix.

Asto the Isle of Grece is right in the mid way, and beside this cittie of Acon toward the sea some viij hundred furlongs on the right hand toward the South is the hill Carme where Elias the prophet dwelled, & there was the order of Carmes first founded. This hill is not right great ne high, and at the foot of this hill was sometime a god cittie of christian men, that was called Caiphas, soz Cayphas founded it, but it is now all wasted, & at the lest side of the hill is a towne that men call Haffre, & that is set vpon another hill, there was Saint James and Saint John borne, & in worship of them is there a sayre church made. And from Tholomoda that men now call Acon

to

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to a great hill that men call Ekale de Tyrees is an hundred fourlongs, and beside that cittie of Acon runneth a little river that men call Belion, and there nere is the fosse of Minon all round that is an hundred cubites or shaftments broad, and it is all full of grauell clere shining, whereof men make white glasse clere, and men come from far countries by ship, and by land, with carts to take of the grauell, and if there be never so much taken therof on a day, on the morrow it is full againe as ever it was, and that is great meruaile, and there is alway winde in the fosse, that striketh away the gravell & maketh it trouble. And if a man put therein any metall, as soone as it is therein it wareth glasse, the glasse that is made of this gravell if it be done into the gravell turneth againe into the gravell as it was before, and some say that it is a gulfe of the sea gravell.

How Sampson slew the King and his enimies.

Chap. x.

Also from Acon before said, men goe threé dayes iourney to the Cittie of Philisten, that now is called Gaza, that is a rich cittie, right faire and full of selke, and it is a little upon the

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the Sea, and from that Cittie brought the Strong Samson the gates of the Cittie to an high hill, and was taken in the said Cittie, and there he slew the king in his seat, and many thousands more with him, so he made an house to fall on them. And from thence shall men goe to the citty of Cesarien, and so to the castell of Pillerins, and then to Askalon, and so forth to Japhat, and so unto the holy citty Hierusalem.

The way to Babilon whereas the Souldan dwelleth. Chap. xj.

AND who so will go through the land of Babilon where the Souldan dwelleth, to haue leau to goe more securely through the churches and countries, and to goe to mount Sinai before he come to Hierusalem, and then turne againe by Hierusalem, he shal go from Gaza to the castell Dayz. And after a man commeth out of Sorry, and goeth by the wildernes: where the way is full sandy, and the wildernes lasteth eight dayes tourney, where men findeth all that them nedeth of vittailles, and men call that Wildernes Archelleke, and when a man commeth out of this

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desert, he entred into Aegypt, and they call Aegypt Canopat, and in an other language men call it Persine, and the first good towne that men finde is called Beleth, and it is at the end of the kingdome of Alape, and from thence men come to Babilon, and to Bayre : and in Babilon is a fayre Church of our Lady, where shē dwelled seauen yere, when shē was ouer of the land of the Jewes, so vrand of king Herod. And there lyeth the body of Saint Barbara virgin, and there dwelled Ioseph when hē was sold of his brethren, and there caused Nabuchodonosor to put the children in fire, so they were of right truth, the which children men call Anania, Azaria, and Misael (as the Psalme of Benedicte saith) but Nabuchodonosor calld them thus, Sidrac, Misac and Abednago, that is to say, God gloriouſ and victoriouſ, God ouer all kingdomes, and that was ſo miracle, that hē made Gods ſon as he ſaid, goe with thofe children through the fire. There dwelleth the Souldan, ſo there is a fayre cittie, and a ſtrong Castle, and it ſtandeth upon a rock. In that Castle is alway dwelling to kepe the caſtle, and to ſerue the Souldan, aboue eight thouſand persons, that take all their neceſſaries of the Souldans Court. I well know it ſo I dwelled with him Souldier in his wars a great while againſt the Bedions, and he would haue wedded me to

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a great princes daughter right ricly, if I would haue so ffor
ken my faith.

Yet here followeth of the Souldan and of his kingdomes that
he hath conquered which he holdeith strongly with force.

Chap. xij.

And yee shal understand that the Souldan is Lord of
seauen kingdomes, the which he hath conquered and
gotten to him by strength, and these be they, the king-
dome of Canopate, the kingdome of Aegipt, the king-
dome of Hierusalem, wherof David and Salomon were kings:
the kingdome of Hurry, of the which the city of Damas was
the chiese: the kingdome of Alape in the land of Dameth, and
the kingdome of Arabia, which was one of the thre kings that
made offering to our Lord when hee was borne, and many
other lands hee holdeith in his hand, and also hee holdeith Cala-
phas, that is a great thing to the souldan, that is to say, among
them of Roves Isle, and this bale is cold.



And then men goe vpon the mount of saint Katherin and
that is much higher then the mount Myses.

And this saint Katherin was grauen in no Church ne castle,
ne other dwelling place, but there is an hill of stones gathered
together.

D.ij.

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together, about the place wher she was bured there was
wont to be a chappell: but it is all cast downe, and yet lyeth
there a great part of the stones.



But under the foot of mount Sina is a monastery of Monks,
and there is the Church of saint Katherin, wherem be many
lamps burning and they have oyle olue enough to rase and to
burne, and that they have by miracle of God, there come cer-
taine of all manner of birds every yere once like pilgrims, and
each of them bringeth a braunch of olue in token of offering,
whereof they make much oyle.

For to returne from Sina to Hierusalem. Chap.xijj.

Now sithen a man hath visited this holy place of
saint Katherin, and he will turne to Hierusalem if
he shall first take leave at the Monkes, and recom-
mend him specially to their prayers, then those said
monks give with a good will to pilgrims, hittails
to passe with through the wildernes to Sury, and that last-
eth well iiii. dayes tounrey. And in that wildernes dwelle
many Arabins that men call Bedions and Ascopards, these are
folke that are full of all manner of ill condicions, and they haue
no houses but tents the whiche they make of beasts skins, as

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of Cammels and other beastis the which they eate, and there vnder they lye, and they seeke to dwell in places where they may find water, nere the red sea, so; in that wildernes is great default of water, and it falleth oft where a man findeth water one time, hee findeth it not another time, and therefore make they no houses in those countries. These men that I speake of till not the Land, so; they eate no bread, except it bee such as dwellic nere a good towne, and they rost their fishes and flesh vpon hot stones against the Sun, and they are strong men and well fighting, and they doe nothing but chase wilde beastis for their sustenance, and they set not by their lynes, therefore they dread not the Souldan, nor no Prince of the world. And they haue great war with the Souldan, and the same time that I was with the Souldan they bare but a shidle and a speare for to defend them with, and they vse none other armour, but they wende their heads and necks in a great linnen cloth, and they are men of full ill kinde.

D.ij.

As

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As men are passed this wilderness againe comming
to Hierusalens. Chap. xiiiij.

AND when men have passed this wilderness toward Hierusalem, they come to Barsabe that was sometime a faire and a rich towne of Christian men, and yet is ther some of the churches left, and in that towne dwelled Abraham the Patriarke, this towne of Barsabe sounded Urias wife of whom David begat Salomon the wise, that was king of Hierusalem, and of the xiij. Tribes of Israel, and he raigned xii. yéere, and from thence men goe the vale of Ebron, that is from thence náre viii. mile, and some call it the vale of Mambrace, & also it is called the vale of Teares, forasmuch as Adam in that vale bewailed an hundred yéere the death of his sonne Abel that Caine slew. And this Ebron was sometime the principal cittie of the Philistines, and there dwelled giants, & there it was so fré, that all that had done euill in other places were there sauied. In Ebron Iosua and Caleb, and their company came first to espie how they might win the land of promise. In Ebron David raigned first viii. yéere and a halfe, and in Hierusalem

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Irusalem hee raigned xxxiiij. yeres and a halfe, and there bee the graves of the Patriarks, Adam, Abraham, Jacob, and their wifes, Eve, Sara, Rebecca, and they lye in the side of the hill: and beside this hill is a right faire Church builded after the fashion and manner of a castle, whiche the Saracins kepe right well, and they haue the place in great worship for the holy Patriarkes that lye there, and they suffer no christian men ne Jewes to come thereto, except they haue speciaall grace of the Souldan, for they hold christian men & Jewes but as hounds, that shold come to the holy place, and they call the place Spelonke, or double cane, or double grane: or one lyeth on an other: and the Saracins call it in their language Caryatherba, that is to say, the place of the Patriarkes, and the Jewes call it Arboth, and in that same place was Abrahams house, and that was the same Abraham that sate in his dwre, and saw thre persons & worshipped but one as holy wait witnesseth, saying: Tres vident & vnum adorauit. That is to say, He saw thre and worshipped but one, and him tooke Abraham into his house.

Here followeth a little of Adam and Eve, and
other things. Chap. xv.



End

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AND right nere to that place is a caue in a rock where Adam and Eve dwelled when they were driven out of Paradise, and there got they their children. And in that same place was Adam made as some men say, for men called that place sometime the field of Damasse, for it was in the worship of Damasse, and from thence he was translated into Paradise, as they say, and afterward he was driven out of Paradise and put there againe, for the same day that he was put into paradise, the same day he was driven out, for as soone he sinned. And there beginneth the Ile of Ebron that lasteth nere to Hierusalem, and the Angell bad Adam that he shold dwelle with his wife and there they begat Seth, of the which kinred Jesus Christ was borne. And in that bale is the field wher men draw out of the earth a thing the whiche men in that country call Camball, and they eate that in stead of spise, and they beare it to sell, and men cannot graue there so deepe, nor so wide, but it is at the yeres end full againe vp to the sides through the grace of God, and two miles from Ebron is the graue of Lot that was Abrahams brother.

Of the dry Tree.

Chap.xvj.



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Even a little from Ebron is the mount of Mamre
of the which mount the dale took his name, and
there is an oke tree that the Saracins call Dypre, re-
maining since Abrahams time, that men call the dry
tree, and they say that it hath beene from the begin-
ning of the world, and was sometime greene and bare leaues,
unto the time that our Lord dyed, and so did all the Trees of
that kinde in the world, and yet is there many of those in the
world. And some prophesses say that a Lord or Prince of the
West side of the world shall win the land of Promise, that is
the holy land, with the helpe of christian men, and he shal wor-
ship God under that Tree, and the Tree shall ware greene and
bare fruite and leaues, and through that miracle many Sarac-
ins and Jewes shall be turned to the Christian Faith, and
therefore they doe great worship thereto, and kepe it right
charily. And yet though it be drye it hath a great vertue, for
certainely her that hath a little thereof about her, it bealeth a
sicknesse called the falling euill, and hath also many other ver-
tues, and therfore it is holden right precious.

From Ebron to Bethlehem. Chap. xvij.



From Ebron men goe to Bethlehem in halfe a day,
for it is but fwe mile, and it is a fayre way, and
through Woods full pleasant. Bethlehem is but a
little cittie long and narrow, and was walled and
enclosed with a great ditch, and it was wont to be
called Ephrata, as holy writ saith. Ecce audiimus eum in E-
phrata, &c. That is to say, Lo we heard of the same at E-
phrata. And toward the end of the cittie toward the East is a
right fayre and goodly Church: and it hath many towres, and
pinnacles full strongly made, and within that Church is soure
and forte great pillars of marble, and not farr from this
Church is the field which flourished very strangely as y^e shall
heare.

Of a fayre mayden that should bee put to death wrongfully.

Chap. xvij.

The cause is, soasmuch as a fayre mayden that was blamed with wrong, that shee had done fornication, for the which cause shee was diermed to die and to be brent in that place to the which shee was lead. And as the wood began to burne about her, shee made her prayer to our Lord, as shee was not guiltie of that thing, that hee would help her, that it might bee knowne to all men. And when shee had thus sayd shee entred the fire, and anone the fire went out, and those branches that were burning became red Roses, and those branches that were not kindled became white Rosiers, full of white Roses, and those were the first Roses and Rosiers that any man ever saw, and so was the mayden saued through the grace of God, and therefore is that field called the Field of God flourished, for it was full of Roses. Also beside the Quire of that Church aforesaid, at the right side as men come downward ry. steps, is the place where our Lord was borne, that is now full well dight of marble, and full richly painted with gold, siluer, and asure, and other colours. And a little thence by three paces is the crib of the Dre, and the Asse, and besyde that is the place where the Starre fell that lead the three kings, Jasper, Melchisor and Balthasor, but men of Grace call the kings thus, Galgalath, Saraphy, Galgalath, these three kings offered to our Lord, Incence, Gold and Myrrre, and they came together through the miracle of God, for they mette together in a citie that men call Chasake, that is iii. daies journey from Bethlehem, and there they were at Bethlehem the fourth day after they had seene the Starre. And vnder the Cloyster of this Church xviii degrées at the right side is a great pit where the bones of the Innocents ly, and by that place is the tombe of Saint Hierom, that was a Priest and a Cardinal that translated the Bible and the Psalter out of Hebrew into Latine, and beside that Church is a Church of Saint Nicholas where our Lady rested her when she was delivred of childe, and soasmuch

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much as shē had so much milke in her paps that it grieved
her, shē milked it out vpon the red stones oʒ Marble, so that
yet may the traces bē señe white vpon the stones. And yē
shall understand that all that dwell in Bethlehem are Christi-
ans, and there are fayre vines all about the Cittie, and great
plentie of wine, but their boke that Mahomet wrote them,
the whiche they call Alcaron, and some call it Massap, and some
call it Harme, forbiddeth them to drinke any wine, for in that
boke Mahomet curseth all those that drincke of that wine and
all that sell it, and some men say, that he once slew a god her-
mit in his dronkennesse whom he loved much, and therefore
he cursed the wine and them that dronke wine, but his malice
is turned to himselfe as holy writ saith. Et in verticem ipsius
iniquitas eius descendit. That is to say in English. His wicked-
nesse shall descend on his owne head. And also the Saracins
breed no Geese ne they eate no swines flesh, for they say it is
brother to man, and that it was forbidden in the old law. Also
in the land of Palistine and in the land of Aegypt they eat litle
Meale and Beefe, except it be so olde that it may no more tra-
uaile ne worke, not that it is forbidden, but they keepe them
for filling of their land. In this Cittie of Bethlehem was king
David borne, and he had foyte wines, and thre hundred Con-
cubines.

At Bethlehem toward the South side is a Church of saint
Markrot that was Abbot there, for whom they made much
sorrows when he dyed, and it is painted there how they made
dole when he dyed, and it is a pitious thing to behold. From
Bethlehem to Hierusalem is two myle, and in the way to Hie-
rusalem halfe a mile from Bethlehem is a Church where the
Angell told the Shepheards of the birth of Christ: in that way
is the tombe of Rachel that was mother to Ioseph the Patri-
arke, and shē dyed as lone as shē had borne Beniamin, and
there shē was buried, and Iacob her Husband set riȝt great
stones vpon her, betokening that she had borne xiȝt children. In
this way to Hierusalem are many Christian Churches by the
way which men goe to Hierusalem.

The voyages and travailles
Of the Cittie Hierusalem. Chap. xix.

Here to speake of Hierusalem, ye shall understand that it standeth faire among hills, and there is neither ri-
ver nor well: but water commeth by conduite from Ebzon, and yee shall understand that men calleth it first Jebus, and sithen it was called Salem vnto the time of king David, and he set those two names together, and called it Hierusalem, and so it is called yet, and about Hierusalem is the kingdome of Hurry, and thereby is the land of Palestina and Askalon, but Hierusalem is in the land of Juda, and it is called Juda for Judas Machabeus was king of that land, and also it marcheth afterward on the kingdome of Araby, on the South side on the land of Egypt, on the west side on the great sea, on the North side on the kingdome of Hurry, and the sea of Cipres. About Hierusalem are these citties. Ebzon at eight myle, Jerico at sixe mile, Warsebe at eight myle, Askalon at eightene mile, Jaffe at twentie and five myle, Ramatha at fourre myle.

This Land of Hierusalem hath bene in the hands of divers nations, as Jewes, Cananites, Assyrians, Persians, Palestonians, Grekes, Romaynes, and Christian men, also Sarassins, Barbarians, Turkes, and many other nations. For Christ will not that it bee long in the hands of traitours no[n] sinners, b[e]t they Christians or other. And now hath the misbelieving men holden that Land in their hands threescore yeres and more, but they shall not hold it long and if God will.

Yet

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Yet of this holy Cittie Hierusalem.

Chap. xx.

AND yee shall understand that when men first come to Hierusalē they go first a pilgrimage to the church, where that the holy grāue is, the which is out of the citie on the noȝt̄ side: but it is now closed in with the wall of the towne, and there is a full faire Church rounde, all open abone, and well couered with lead, and on the west̄ side is a faire Towre and a strong for̄ belles: and in the middest of



the church is a tabernacle made like a little house, in manner of halfe a Compasse, right well and richly of gold and asure and other coloris wel dight and on the right side is the sepulchre of our Lord : and the tabernacle is viij. foote long and five foote wide, & xij. foote of height : and it is not long since the Sepulcher was all open, and men might then touch it;but bee cause men that came thither, spoyled and also brake the stones in pieces to powder,

therefore the Souldan hath made a wall about the Sepulcher
that no man may touch it. On the left side is a window, and
therein is many lamps light, and there is a lamp that hangeþ
besore the sepulcher light burning, and on the Friday it goeth
out by it selfe, and lighteneth againe by it selfe, at the hour as
our Lord rose from death to life. And within that church vpon

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that right side on the mount Calvary, wheres our Lord was crucified, and the crosse was set in a morteys in the rock, that is white of colour, and mingled with a little red, and vpon that rock dropped the bloud of the wounds of our Lord when hee was pained on the crosse, and that is called Galgatha, and men go by to that Galgatha vpon steps, and in that mortyes, was Adams head found after Noes flond, in token that the sins of Adam should be redemeed in the same place, and aboue that rock made Abraham sacrifice to our Lord, and there is an auiter, and before that auiter lyeth Godfray of Boleyn, Bawdewin, and other that were Christians & kings of Hierusalem. And there as our Lord was crucified is this written in Greek. O Theos, basilon ysmon, persemas, ergast, sothyas ayo. That is to say in Latin. Hic Deus, Rex noster ante secula operatus est salutem in medio terræ. That is to say. This God our king before worlds, hath wrought health in the midst of the earth. And also vpon this rock where the Crosse was fixed is written within the rock, Gros guyst basys tou pestes thou thesmo sy. That is to say in Latine, Quod vides est fundamenta totius mundi & huius fidei. And it is to say, that thou seest is ground of all the word, and of this faith. And þee shall understand that our Lord when hee dyed was thirtie and two yere olde and thre monethes, and the prophesse of David saith that hee should live fortie yeres, when hee sayth thus. Quadragesima annis proximus fui generationi huic. That is to say, Fortie yere was I neighbour to this kinde, and thus shold it seeme that Prophesse were not true, but it is. For in old time men called yeres of ten moneths, of the which March was the first, and December the last. But Caius Cæsar that was Emperoor of Roome did set to these two Moneths January and Februario, and ordainid the yere of thre moneths. That is to say, three hundred dayes without leape yere the proper course of the Sun, and therefore after the accounting of ten moneths to the yere hee dyed in fortie yere, & after our yeres of twelve moneths it is thirtie two yere and thre moneths.

Also within mount Calvery at the right side is there an auiter where the pillar lyeth that our Lord was bound to, when hee

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he was scourged, and thereby are thre other pillers, þ alway drop water, & some say that those pillers weepe for our Lords death, and were this aulter in a place xlii. steps depe was sounde the veris Crosse by the assent of Saint Eleyne vnder a rock where the Jewes had hyd it, and it was assayed, for they found thre crosses, one of our Lord, and two of the threes. And saint Eleyne assayed them on a dead body, that rose as sone as the very crosse

of our Lord was layd vpon him. And thereby in the vale is the place where the foure nayles of our Lord were hid, for hee had two nayles in his hands, and two in his feete, and with one of those nayles the Emperour of Constantinople did make a bide for his horse to beare him in battaile, for by the vertue that it had, hee overcame his enimies, and won all the land of Asia, Turkey, Damasse the more and the lesse, Sury and Hierusalem, Arabie, Persia, and Mesopotamie, the kingdome of Alebe, Aegypt the high and the low, and other kingdomes many, full nigh all vnto Ethyope the low, and also vnto Inde the lesse, that then was christened: and there was in that time many god men and holy hermits, of whom the booke of the Fathers lives speaketh, and there are now in them Panims and Sarassins, but when God will as these lands are lost through the sin of Christian men, so shall they bee won againe by christian men through the helpe of God. And in the middest of this Church is a compasse, in the which Joseph of Aramatia laid the body

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of our Lord when he had taken him off the crosse, and vpon
the same place did he wash the feete of our Lord, and that com-
passee men say is the middell of the world.

Of the Church of the holy Sepulcher.

Chap. xxii.

In that Church by the Sepulcher, on the North
side, is the place where our Lord was imprisoned,
and there is a part of the chaine with the whch he
was bound, and there haue appeared first to Marie
Magdalene when haue risen from death, and shew thought
haue had bene a gardiner. In the Church of the Sepulcher was
mont to bee Cannons of saint Benet, and they had a P riourie,
and the Patriarke was their Soueraigne: and without the
dores of the Church on the right side as men goe vp xviit.
steps, our Lord said to his mother, Mulier, Ecce filius tuus.
That is to say: Woman behold thy Sonne. Deinde dixit dis-
cipulo. Ecce mater tua. That is to say: Then said haue to his
Disciple. Behold thy mother. And these words haue said when
haue hanged vpon the Crosse, and vpon the steps went our
Lord when haue bare the Crosse vpon his shoulder, and vnder
these staires is a Chappell where the Priests sing. And neare
there is the stone where our Lord rested him when haue was
weary with bearing of the Crosse. And yee shall understand
that before the Church of the Sepulcher is the Cittie most
strong and the great plaine that is betwene the Cittie and the
Church, on the East side without the walles of the Cittie, is
the vale of Iosophat that commeth to the walles.

In this vale of Iosophat without the Cittie is the Church
of Saint Stephen where he was stoned to death, and thereby
is the gate builded that may not bee opened. Through this
gate our Lord entered on Palm Sunday vpon an Asse, and
the gate opened unto him when haue would goe to the Tem-
ple, and yet are the steps of the Asse seene in thre places, the
which stand in full hard stones. Before the Church of the se-
polcher two hundred paces is a great hospitall of Saint Iohn,
in the which hospitall are liiii pillars made of stone. And so goe

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toward the East from the hospitall is a right faire church that men call our Lady the great, and then is there another church by that, that men call our Lady of the Latine : and there it was that Mary Cleophe, & Mary Magdalene rent their haire when our Lord was put to death,

Of the temple of God.

Chap. xxij.

AND from the Church of the sepulcher toward the East at xvii. paces is Templum Domini. That is a faire house and it is all round, and right high, and couered with lead, and it is well paved with white marble, but the Sarasins will suffer no Christians ne Jewes to come therein, for they say, that so sinful men should not come into that holy place, but I was suffered to go in, and into other places where I would, for I had letters of the Souldan, with his great seale, & commonly other men haue but of his signet, and men beare his letter with his seale before them, hanging on a speare, and men doe great worship thereto, and kneele against it as it were against Gods body, for those men that it is sent to, before they take it, they bow thereto, and then they take it and lay it vpon their heads, and afterward they kisse it

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and



and then they read it all bowing with great worship, & then they proffer them to do all that the bringer will. And in this Templum Domini were wont to bē Chanons regnlers, and they had an Abbot to whom they were obediēt. In this Temple was Charlemaine when the An- gell brought him the Prepuis of our Lord when he was circumcised, and after king Charles brought it to Acon into our Ladie's chappell.

Yet of the Temple of God,

Chap.xxij.

AND yē shall understand that this is not the tem- ple that Salomon made, for that temple lasted but a thousand an hundred and two yéere. For Titus Vespasianus sonne, that was Emperour of Rome that layd siege about Hierusalem, for to discomfite the Jewes, for that they had put Christ to death without leave of the Emperour, when hē had taken the Cittie, hē did burne the Temple, and cast it downe, and tooke all the Jewes, and put to death eleven hundred thousand and the other hē put in prison, & sold xxx. for a pennie, for hē said that they bought Jesus Christ for xxx. pence. And since gave Julian Apostata leue to the Jewes to make the Temple of Hierusalem againe, for hē hated Christians, & yet hē was a Christian, but hē forsooke his law. And when the Jewes had builded againe the Temple then came an

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an earthquake (as God woulde) & cast downe all that they had made. Since that Adrian the Emperour who was of them of Troy made Hierusalem againe, and the Temple in that same manner that Salomon made it, and commandied that no Jewe shold dwel there but Christians, and althongh he himselfe was not a Christian, yet he loued the Christians more then other men, saue men of his owne faith. And this Emperour did inclose and wall the Church of the holy Sepulcher within the cittie, that before was far without the cittie, and he would haue changed the name of Hierusalem and called it Heliam, but that name lasted not long. And yee shall vnderstand that the Saracins doe great worship in that Temple, and they say that place is right holy, and when they goe therein they goe bare boote and kneale many times downe. And when I and my fellowes came therein, wee put off our harneise, and came bare boote into the Temple, and thought that we ought to do as much or more then they that were Infidels. And this Temple is threescore and thre cubites in widenesse, and as much in length, and thirtie two cubites in height, and couered with lead, and it is within full of pillers of marble. And in the middest of the Temple is an alter of twentie and four steps of height, and good pillers all about. This place the Jewes called Sancta sanctorum. That is to say, holy of holiest, and in that place commeth none but their prelate that maketh their sacrifice, and the people stand all about in divers Seates, as they are of dignitie and worship: and there bee foure enterings into the Temple, and the doores are of Cipres well dight, and within the East doore our Lord said, here is Hierusalem. And on the North side within the doore is a fountaine but it runneth not; of the which holy spirit speaketh and saith, Vidi aquam egredientem de templo. That is to say, I saw water comming out of the Temple. And upon the other side is a rock that men calld sometime Morbach (but after it was called Belet) and the arke of God, with the reliques of the Jewes. This arke did Titus carry with him to Rome, when hee had discomfited all the Jewes. In that same arke were the ten commandements, and Aarons rod, and Moyscs rod, with whiche he parted the

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red sea, when the people of Israell passed through on dry shote,
and with that rod hee did many wonders, and there was the
vessell of gold full of manna, and clothing and ornaments, and
the tabernacle of Aaron, & a table square of Gold with twelve
precious stones, and a boxe of Jaspes grauen with soure fin-
gers, and eight names of our Lord within, and seuen candle-
stickes of Gold, and soure censers of Gold, and an aulter also
of fine gold, and soure Lyons of gold, vpon the which they had
a Cherubin of Gold twelve spans long, and a Tabernacle of
Gold, and also viij. trumpets of siluer, and a table of siluer, and
seauen Barly loaves, and all other reliques that were before
the nativitie of Iesu. Also vpon this rock slept Iacob when hee
saw Angels goe vp and downe, and said. Vere locus iste san-
ctus est, & ego ignorabam. That is to say, Surely this place
is holy, and I wist not. And there the Angell changed Iacobs
name and called him Israell.

And in that same place David saw the Angell that slew the
people with a sword, and put it all bloody in the sheth. And
in this rock was Saint Simeon when hee received our Lord
into the Temple, and on this rock he set him when the Jewes
would haue stoned him, and the rock rent in two, and in that
reste hee hid him, and after came downe and gaue him light.

And on this rock sate our Lady and learned her Psalmer.
And there forgane our Lord the sinnes to the woman that
was taken and found in Adultery, and there was our Lord
Jesus Christ circumcised, and there the Angell denounced to
Zachary the Nativitie of Saint John Baptist, and there offe-
red first Melchisedech bread and wine & water to our Lord,
in token of the Sacrament that was to come, and there fell
David praying to our Lord for mercy, for him and for his peo-
ple, when hee saw the Angell slay his people, and our Lord a-
none heard his prayer, and therfore would hee make the tem-
ple in that place, but our Lord Jesus Christ forbade him by an
Angel, for he had committed murther in consenting to the slay-
ing of the god knight Vrias, for to haue his wife. And therfore
all that he had ordained for to make the Temple, hee besoke it
to Salomon his sonne, and he made it, and he prayed our Lord
that

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that all those that prayed in that place devoutly and with good heart, that he would heare their prayer, and graunt that they asked right wisely, and our Lord graunted it, and therfore Salomons sonne called it the Temple of counsell and help of God.

Without the dores of that Temple is an auer where Jewes were wont to offer Doves and Turtilles, and in that Temple was Zachery slaine, and on the pinacle the Jewes set Saint Iame, that was the first Bishop of Hierusalem. And a little from this Temple on the right side is a church covered with Lead, that is called the schoole of Salomon. And toward the South is the Temple of Salon that is a full fayre and a great place, and in this place dwelle Knights, who are called Templars, and they were the founders thereof and of their order, and in that Templum Domini dwelled Chanons.

From this Temple toward the East xvi. paces in a corner of the Cittie, is the Bathe of our Lord, and this Bathe was wont to goe to Paradise, and beside is our Ladys bed, and neare there by is the Tombe of saint Simeon. And without the Cloyster of the Temple toward the North is a right fayre Church of Saint Anne our Ladies mother, and there was our Lady conceiued, and before that Church is a great tree, which began to grow that same night. And as men go downe from that Church xxiiij. steps, lyeth Joachim our Ladys Father in a Tombe of stone, and there neare was layd sometime Saint Anne, but Saint Eline did translate her to Constantynople. In this Church is a well in manner of a cesterne, that is called (Probatica piscina) that hath fve entrings, and in that cesterne was wont an Angell to descend and stir the water, and what man that bathed him first therein after the stirring, was made whole that was sicke, what sicknesse so euer he had: and there was the man of the Palsie made whole, that was sicke xxxviii. yere, and our Lord sayd to him in this manner of wise (Tolle grabatum tuum et ambula) That is to say, take vp thy bed and walke. And there beside was the house of Pilate, and a little thence was the house of king Herode that did slay the Innocents.

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Of Herod the King.

Chap. xxiiij.



This king Herode was a full wicked man and a
foul, for he did first and foremost slay his wife, whom
he loued full well, and for the great loue of her,
she went out of his witte, and so was she a long
time, and afterward she came againe to himselfe.
And after she slew his owne children that she had begotten of
the said wife, and commaunded likewise his second wife to bee
slaine, and a sonne that she had begotten of her, and after that
she slew his owne mother, and she would also haue slaine his
sinne brother, but his brother dyed sodainely, and thus she did
all the ill that he myght. And then he fel sick, and when she saw
that she should dye, she sent for his sister & all the great Lords
of the country, and when they were there, she did put all the
Lords into a towre, and said to his sister, she wist well that the
men of the country wold make no sorrow for him when she
was dead, and therefore she made her for to swere vnto him
that shée should smite off the heads of the Lords every one af-
ter his death, and then wold men of the Country make sor-
row for his death, in regard of the Noble mens death, and then
he made his last testament. But his sister fulfilled it not as per-
taining vnto the death of the Lords, for as soone as she was
dead, she deliuered the Lords out of the towre and sent every
one home to their houses and told them what her Mother
commanded her so doe vnto them. And yea shall understand
that in that time was thare Herodes of great name. This of
whom I speake, was called Herode Ascolonite, and she that
did smite of Saint John Baptists head, was called Herod Anti-
pa, and the third was called Herod Agrippa, and she did slay
Saint James, and put Saint Peter in prison.

Of Saint Saluators Church.

Chap. xxv.

A Little within the Cittie is S. Saluators church, and there-
in is Saint John Chrisostomes arme, and the most part
of

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of Saint Stephens head.

And on the other side toward the South as men goe to mount Sion is a faire Church of saint James, where his head was smitten off, and there is the Mount Sion, and a sayre



Church of God and our Lady where shée was dwelling, and died, and there was sometime an Abbey of Chanons regulars, and from that place shée was borne of the Apostles unto the bale

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bale of Iosaphat. And there is the stone that the Angell bare to our Lady from mount Hinay, and it is of that colour that the rock of saint Katherin is of, & there beside is the gate where our Lady when shee was with childe went through to Bethlehem. And at the entring of mount Sion is a Chappell and in that Chappell is that stome great and large, with which the Sepulcher was couered when Christ was layde therein, the whiche stome, as it is written, the thre Maries saw forne up ward when they came to the Sepulcher, and they found an Angell that said to them, that Christ was risen from death to life, and there is a little piller to the whiche our Lord was bound and scourged : and there was Annas house that was bishop of the Jewes at that time : and in that same place, beaten saint Peter our Lord thrice before the Cocke crow : and there is a part of the table on which Christ made his Maunde with his disciples : and yet is there the vessell with water out of which the Discipels feete were washed : and thereby also is saint Stephens grane: and there is the auiter where our Lord heard the Angels sing : and there appeared Christ first to his Disciples after his resurrection, when the gates were shut, and said Pax vobis, that is, Peace be to you, and vpon that mount appeared Christ to saint Thomas, & bad him assay his wound, and that was the bigg day after his resurrection, and then hee beelieved perfectly and said. Dominus meus, & Deus meus. That is to say, My Lord my God. In that same chappell behinde the high auiter were all the Apostles on Whitsunday, when the holy Ghost descended on them in likenesse of fire, and there made God Paske with his disciples: and there slept saint Iohn the Evangelist on the Lords breast, and saw in his sleepe many secret things of heaven.

Also mount Sion is within the cittie, and it is a little higher then the other side of the cittie, and that Cittie is stronger on that one side then on the other, soz at the foote of mount Sion is a faire castle and strong which the Souldan did cause to bee made there.

On mount Sion was king David buryed and Salomon, and many other kings of Hierusalem, and there is the place where

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where Saint Peter wept full tenderly, when hee had denied our Lord: and a stonnes cast from that is another place where our Lord was iudged, so at that time was Caiphas house there, and betweene the Temple of Salomon and mount Sion is the place where Christ raised the mayden from death to life. Under mount Sion toward the vale of Iosaphat is a well that men call Matazorie Silo, there was our Lord washed after he was baptised. And thereby is the tree on the which Judas hanged himselfe for dispaire when hee had sold & betrayed Christ.



And thereby is the Sinagogue where the Bishops of the Jewes and Pharases came to hold their counsell, and there Judas cast the xxx. pence before them and said, Peccavi tradens sanguinem iustum, That is to say, I haue sinned in betraying the innocent bloud.

Of the field of Acheldemack which was bought with the xxx. pence. Chap. xxvi.



¶ the other side of mount Sion toward the South a stonnes cast, is the field that they bought with those xxx. pence for the which Christ was sold, that men call Acheldemack, that is to say, the field of blood, in

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that

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that filo is many tombes of Christian men, soz there bee many pilgrims grauen. And also in Hierusalem toward the West is a sayre Church, where the tre grew of the which the crosse was made, and thereby is a sayre Church where our Lady met with Elizabeth when they were both with childe, & Saint John stirred in his mothers wombe, and made worship to our Lord his maker: and vnder the auer of this Church is a place where Saint John was borne, and thereby is the Castell of Cmar.

Of Mount Joy.

Chap.xxvij.

Two mile from Hierusalem is the mount Joy, that is a faire place and a liking, and there lyeth Samuel the prophet in a faire tombe, and it is called mount Joy, soz there those that trauaile see first Hierusalem. And in the middle of the vale of Iosaphat is a little riner that is called Torens Tedzon, and ouerthwart this, lay a tre of the which the Crosse was made that men passed ouer. Also in this vale is a Church of our Lady, and there is the sepulcher of our Lady, and shee was lxxiiij. yeres of age when shee dyed, and there neere is the place where our Lord forgave Saint Peter all his sinnes and misdeedes that hee had done. And besyde that, is a Chappell where Judas killid our Lord, that men call Gethsemaine, and hee was taken of the Jewes, and there left Christ his Disciples before his passion, when hee went to pray, and said. Pater si fieri potest transeat a me calix ista, that is to say in English. Father if it may bee done, let this Cup passe from me. And therby is a Chappel where our Lord s wet both blood and water, and there is the tombe of king Iosaphat, of whom the vale had the name, and on the side of that vale is the mount Olivet, and it is called so, soz there groweth many Olive trees, and it is higher then Hierusalem, and therefore from that hill men may see into the streetes of Hierusalem, and betwene the hill & the Cittie is nothing but the vale of Iosaphat, and that is not very large, and vpon that hill stode our Lord when hee went into heaven, and yet semeth thers the step

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Top of his leffe stote in the stone, and there is an abbey of black Chanons that was great sometime, but now is there but a Church. And a little thence xviij. paces is a Chappell, and there is the stone on the whiche our Lord God late, when hee preached and said thus. Beati pauperes spiritu, quoniam ipsorum est regnum coelorum, that is to say in English. Blessed bee they that are poore in spirit, for theirs is the kingdome of heauen, and there hee taught his Disciples their Pater noster. There also is a Church of that blessed woman Mary Egyptian, and there is shée buryed. And vpon the other side toward the East therē bothe shutes from thence standeth Bethphage, where our Lord Iesus Christ sent Saint Peter and Saint James so to fetch an Alle on Palme Sunday.

Of the Castle of Bethania.

Chap. xxvij.

BHere toward the East is a castle that men call Bethania, and there dwelled Simon the Leper that harboured our Lord and them that were baptised of his disciples, and hee was called Julian, and was made Bishop, and that is hee that men call on for god Harboure. In that same place our Lord forgave Maty Magdalene her sins, and there shée washed his feete with teares and wiped them with her heire, and there was Lazarus raised, when hee was four dapes dead.

Of Iericho and other things.

Chap. xxix.

In the resourning to mount Olyuet, is the place where our Lord wept vpon Hierusalem, and therē by our Lady appeared to Saint Thomas after her assumption, and gave him her girdle, and thereby is the stone on the whiche our Lord late often and preached, and thereon hee shall sit at the day of iudgement, as himselfe sayd. And there is mount Galile, where the Apostles were gathered when Mary Magdalene told them of Christs rising. Betweene mount Olyuet and mount Galile is a Church,

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where

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where the Angell told our Lady when shee shold dye.

And from Bethany to Jericho is ffeue myle. Jericho was sometime a little rittie but it was wasted and now it is but a little towne, that towne tooke Iosua through the miracle of God and bidding of the Angell, and destroyed it, and cursed all those that builded it againe. Of that rittie was Rahab that common woman, that received messengers of Israell, and kept them fren many perills of death, and therfore shee had a god reward as holy writ saith, Quando accipis Prophetam in nomine meo, mercedem Prophetæ. &c. That is to say, hee that taketh a Prophet in my name, hee shall receive the reward of a Prophet.

Of the holy place betweene Bethany and the riuere Jordane, and other things. Chap. xxx.



Also from Bethany men goe to the riuere of Jordane through the wildernes, and it is neare a daies journey betwéene. Toward the East is a great hill where our Lord fasted xl. daies, and vpon this hill was Christ tempted of the Divel, when he said to him Dixit ut lapides isti panes fuunt. That is to say, Command that these stones be made bread: and there is an hermitage where dwelled a manner of Christians called Georgiens, for saint George converted them, and vpon that hill dwelled Abraham a great while, and as men goe to Jericho, sate many sicke men crying Iesu fili David, miserere nobis: that is to say, Jesu the Sonne of David haue mercy vpon vs. And two mile from Jericho is the riuere Jordane, & yee shal understand that the dead sea parteth the land of Inde & Arabie, & the water of that sea is right bitter, and it casteth out a thing that men call Aspatum as great pieces as an horse, and Hierusalem is two hundred fourlongs from the sea, and it is called the dead sea, because it runneth not, neither may any man or beast live therein, and that hath bene proved many times, for they haue cast therein men that were iudged to death: nor no man may drinck of that water, and if men cast yron therein, it commeth vp againe: but if a man cast a feather therein it sinketh, which is against kinde.

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And thereabout grow Tres that beare fruite of faire colour and seeme ripe, but when a man breaketh or cutteth them, he findeth naught in them, but coales or ashes, in token that through the vengeance of God these Citties were burnt with the fire of hell.

And some men call that lake the lake of the Alphited, and some call it the poole of the dinell, and some call it the stinking poole, for the water thereof stinketh. There sancke these fine citties through the wrath of God, that is to say, Sodome, Gomor, Aldema, Holome, and Segor, for the sin of Sodome that reigned in them, but Segor through the prayer of Lot was saned a great while, for it stood vpon an hill, and yet appeareth much thereof aboue the water, and men may see the wals in cleere weather, and in this cittie of Segor, Lot dwelled a great while, and there he was made dronk by his daughters and lay by them, and they thought that God would haue destroyed all the world, as he did with Noes fload, and therefore they lay by their father, that men might be borne of them into the world: but if he had not beeene dronken he had not lyen by them. And at the right side of this sea, standeth Lots wife in a piller of salt, because shre looked back when the cittie sank downe.

Of Abraham and his generation.

Chap. xxxij.

AND y^e shall understand that Lot was Abraha-
sonne, Abrahams brother, and Sara Abrahams wife
was Lots sister, and Sara was re. y^ere olde when
she bare Isaac, and Abraham had another sonne na-
med Iismael that hee had gotten of his mayden Agar, and hee
was riuy. yeres of age when Isaac was borne, and when Isaac
was viij. dayes old hee was circumcised, and his other sonne Is-
mael was Circumcised the same day, and was riuy. yeres of
age, therfore the Sarasins that be of the generation of Iismael,
doe circumcise them at riuy. yeres of age, and the Iewes that
be of the generation of Isaac, doe circumcise them the eight
daye of their age.

And into that dead Sea aforesaid, runneth the riuier Jordane, and maketh there an endy and this is within a mile of
Saint Johns Church, and a little beneath that same Church
westward, were the Christians wout to bath them, and a
mile thence is the riuier Loth, through which Iacob went when
hee came from Mesopotamia.

Of the riuier Jordane. Chap. xxxij.

This riuier Jordane is no great nor no deepe riuers-
but there is much good fish therein, and there com-
meth from Mount Libany two Wels, that men
call Jor and Dane, and of them it taketh the name,
and vpon the one side of that riuier is mount Geh-
boe, and there is a fayre plaine. And on that other side men goe
by Mount Libany, to the desert of Pharaon. These hills part
the Kingdome of Sury and the Countrie of Phenys. On
that Hill grow Ceders that beare long apples which are as
much as a mans head. This riuier Jordane divideth Galile,
and the land of Idumea, and the land of Botron, and it run-
neth into a plaine that men cal Meldam in Sarasins language,
and in English fayre, because oft times þer^e there kept great
sayres,



taires, and in the plaine is the tombe of Iob.

In this riuier Jordane our Lord was baptised, and there was the voice of the father heard, saying : Hic est filius meus dilectus, in quo acquiesco, ipsum audite. That is to say in English : This is my beloved sonne in whom I am well pleased, heare him. And the holy Ghost descended on him in likenesse of a Dove, and so was there in this Baptising all the Trinitie. And through the riuier Jordane passed the children of Israell on dry stote, and they set stones in the middest of the water, in token of great miracle. And also in that Riuier Naman the Assyrian bathed him, who was leprouse, and hee was made whole. And a little from thence is the Cittie of Aye, the which Iosua assayled and tooke. And about the riuier Jordane are many Churches where Christians dwel. Also by the Riuier Jordane is the Vale of Pambre, the which is a faire Vale and a plenteous.

Of many other meruailes.

Chap. xxxij.

AND yee shall understand that as we goe from the dead Sea afterward out of the march to the land of promise, is a strong Castle that men call Carran or Hermoys, that is

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is to say in English, the Kings hill. This Castell did a King of Fraunce make, whose name was Baudewin, who had con-
quered all the land, and put it into the hands of Christians to
keepe, and vnder that castle is a fayre towne that is called Sa-
baoth, and thereabout dwell many Christians vnder tribute.

Then men goe to Nazareth, of the which our Lord had his
name, and from Nazareth vnto Hierusalem is thre dayes
journey. Also men goe through the province of Galile, through
Rematha, through Sopbyn, and ouer the high hill of Esfraine,
where dwelled Anna that was the Prophet Samuels mother,
and there was he borne, and after his death was buried at
mount Joy, as I hane said before.

And after men come to Sybula, where the arke of God
was kept vnder Helie the Prophet. And there made the peo-
ple of Israell their sacrifice vnto our Lord, and there spake our
Lord first vnto Samuell. There also ministred God the Sacra-
ment. Nere there by at the right side is Gabaon, Rama, and
Beniamin, of the which holy Writ speaketh. After that men
come to Sychem, that some men call Sycar, and this is in the
province of the Samaritaines, & sometime there was a Church
but it is all wasted, and it is a fayre vale and a plenteous, and
there is a god Cittie that men call People, and so from thence
it is a dayes journey vnto Hierusalem, and there is the well
where our Lord spake to the woman of Samaria, and Sy-
chem is ten myle from Hierusalem, and it is called People,
that is to say, the new towne. And there is the Temple of Io-
seph, Jacobs sonne that gouerned Egypt, from thence were his
bones brought and laid in the Temple, and therer came
Jewes often in pilgrimage with great denotion, and in that
Cittie was Diana Jacobs Daughter ranished, for whom her
Brethren slew many men, and thereby is the Cittie of Coza-
sim where the Samaritaines make their sacrifice.

On this hill would Abraham haue sacrificed his Sonne I-
saack & there nere is the vale of Dotyane, and there is the pit
wherin Joseph was cast by his Brethren before that they
sold him, and it is two myle to Sichar, and from thence men
came to Samary, that men call Sambassen, & that is the chiese
Cittie.

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little of that country, and in that Cittie was the seate of the
twelue kings of Israell, but it is not so great as it was, and
therewas Saint John Baptist buried betwene two prophets,
Heliseus and Abdon, but her was beheaded in the Castell of
Markerin besyde the dead sea, and her was translated of his



Disciples and burped
at Samarie, but there
dyd Iuhus. A postate
take his bones & burne
them, for he was that
time Emperour, but
that Finger with the
which he shewed our
Lord saying. Ecce ag-
nus Dei. That is to
say. Behold the lambe
of God, would not bee
burnt but saint Tecla
the virgin did bring it
unto Alphen, that is in
the mountaines, in the
which place they doe
great worship, & thers
was saint Johns Bap-
tists head closed in a

wall, but the Emperour Theodosius did take it out, and found it lapped in a cloth all boudy, and bare it to Constantinople, and there is yet the one halfe of the head, and the vespell wher in his head was layd, when it was smitten off is at Geane, and they doe it great worship, Some say that saint Johns head is at Amiens in Picardy, and some say it is saint Johns head the Bishop, I wot not, but to God it is knowne.

Of the Samaritaines. Chap. xxxijj.

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From Sebassen to Hierusalem is viij. mile, & among the hills of this country is a well that men call sond Jacob. That is to say, Jacobs well, that changeth his colour four times in the yere, so; sometime it is red, sometime clere, sometime greene, and sometime thick: and men that dwell there are called Samaritanes, and they were converted by the Apostles, and their law vargeth from the law of Christians, and Saracens, as also from Jewes and Panians. They beleue wel in one God that all shall judge, and beleue the Bible after the letter, and they lay their heads in red linnen cloth that they may be knowne from others, so; Saracens wrap their heads in white cloth, and Christians that dwell there in blew cloth, and Jewes in peallow, and in this countre dwell many Jewes paying tribute as christians doe.

And if y^e will know the letters of the Jewes, they are these following, and are thus called. Alpha so; a.deth b.gymel c.he d.van e.zay f.ex g.ioth i.karph k.lam l.men m.sameth o.eyphe q.lad r.cloth s.fir t.soun v.than x.lours y. Now you shall haue the figures. D.li.xh.rz.S D S li.n h R f cc' h n d i k.

Of Galile.

Chap. xxxv.

From

of Sir John Maundevile Knight



Rom this country that I haue spoken of, men goe to the plaine of Galile, and leave the hill on the one side, and Galile is in the Prouince of the Land of promise, and in that prouince is the land of Nazim, and Caparnaum and Corasim, and at Bethsaida was S.Peter and Saint Andrew borne: at Corasim shal Antichrist be borne, and as some men say he shall be borne in Babylon: therfore said the Prophet (De Babilonia coluber exiret qui rotum mundum devorabit) That is to say. Of Babylon shall come a Serpent that shall devoure all the world. And this Antichrist shall be nourished in Bethsaida, & shall raigne in Corasim, therfore saith holy writ. Vx tibi Corasim, vñ tibi Bethsaida, That is to say, Woe be to thē Corasim, woe be to thē Bethsaida: and the Cane of Galile is foure myle from Nazareth: of that Cittie was the woman of Canaan, of whom the Gospell speaketh, and there our Lord did the first miracle at the wedding of the Archdeacon, when he souned water into wine. And from thence men goe unto Nazareth, that was sometime a great Cittie, but now there is but a little Towne and is not walled, and there was our Lady borne, but shē was begotten at Hierusalem, and our Lord took his name of this Cittie.

At Nazareth Joseph tooke our Lady to wife, when she was foureteene yeres of age, and there the Angell saluted her saying, Aue gratia plena, Dominus tecum. That is to say. Haile full of grace, the Lord be with thē. And there was sometime a great church, and now is there but a little chappel to receive the offering of Pilgrimes, and there is the Well of Gabricill, where our Lord was wont to bathe him in when he was little. At Nazareth was our Lord nourished, and Nazareth is to say floure of garden, and it may well be called so, for ther was nourished the floure of life, even our Lord Jesus Christ. About hulse a mile from Nazareth is the blood of our Lord, for the Jewes lead him upon an high rock to cast him downe and slay him, but Jesus Christ passed them and kept on a rock where his steps haue yet serue, and therfore some when they dead them of Threes or else of Enimies, say thus: Jesus

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autem transiens per medium illorū ibat: and they say also these
verses of the Psalter thre times. Irruat super eos formido, te
pauor in magnitudine brachij. Domine stant immobiles quasi
lapis, donec pertranseat populus tuos Domine, & populus iste
quem redemisti. And so when this is said, a man may goe
without any letting. Also yee shall understand and know that
our blessed Lady bare her Childe when shē was xv. yéeres of
age, and shē liued with him xxxij. yéeres, and thre moneths, and
after his passion shē liued xxij. yéeres.

The way of Nazareth to the mount or hill of Tabor. Chap. xxxvj.

And from Nazareth to the mount Tabor is thre
mile, & there our Lord was transfigured before S.
Peter, Saint John and Saint James. And there they
saw spiritually our Lord and Moyses and Elias the
prophet. And therefore Saint Peter said, Bonum est nos hic
esse, faciamus tria tabernac. &c. That is to say, It is good for vs
to bee here, let vs make thre tabernacles. And our Lord Jesus
Christ bad them that they should tell it to no man, vnto the
time that hee was risen from death to life. And vpon the same
hill shal soure Angels sound their Trumpets, and raise all
men that are dead to life, and then shal they come in body and
soule to the Judgement, but the Judgement shall bee in the
Mile of Iosaphat And also a mile from mount Tabor is the
mount Hermon, and there was the Cittie of Paim, before the
gates of this Cittie our Lord raised the sonne of the widdow
that had no more childdren.

Of the Sea of Galile. Chap xxxvij.

And from thence men goe to a Cittie that is called Tyberias
that butteth on the Sea of Galile, & though it be cal-
led the Sea of Galile, it is no sea nor arm of the sea, for
it is but a streame of fresh water, & it is more then an hundred
feet longe

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so longs long, and ri. broad, and therein is many god fishes, and by that same sea standeth many god citties: therefore this sea changeth often his name after the Citties that stand there upon, but it is all one water o; sea, and upon this sea our Lord walked and there said he to Peter when he came on the water, and was neere drowned: O exiguæ fide prædite, quid dubitasti? That is to say, O Thou of little faith, why didst thou doubt?

Of the table wheron Christ eate after his resurrection.

Chap. xxxvij.

 In this cittie of Tyberias is the table that Christ eate on with his Disciples after his resurrection, & they knew him by breaking of bread, as holy writ saith: Et cognoverunt eum in fractione panis. That is to say. They knew him in breaking of bread, and about the hill of Tyberias is a cittie where our Lord fed five thousand people with five Barly loaves and two fishes, and in that cittie did men cast in anger a firebrand o; burning stick



after our Lord, but that same burning stick did fal on the earth, and incontinent grew out of the same stick a tree, and is wachsen a big tree, and there groweth yet, and the scales of the tree be all black. Yee shall understand that the River Jordane beginneth

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the hill of Labany, and there beginneth the Land of promise, and it lasteth unto Barsabe of length, and from the North part to the South, is nine score mile, and of breadth from Jericho to Jaffe, it is fortie mile, and y^e shall understand that the land of promise beginneth at the kingdome of Harry, and lasteth unto the wildernes of Araby.

Of straunge manners and divers.

Chap. xxxix.



IN this country and in many other lands beyond the sea, it is a custome when they haue war, that if a cittie or castle bee besieged so strongly that they may send no messengers to any Lords for succour, then they write their Letters, and binde them about the necks of Doves, & let them ffe their wages, because the Dove is of that nature that he wil retorne againe to the place where he is bred, and thus they doe commonly in that countrie. And y^e shall understand that among the Saracins in many places dwel Christians vnder tribute, and they are of divers maners, and sundry sortes of monks, who haue divers lawes, though they be all Christians and believe all well in our Lord God, the Father, the Sonne and the holy Ghost, but yet they haue in the Articles of our faith, and they are called Jacobins.

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For Saint Iames conuerted them to the faith, and Saint John Baptised them, and they say that men need only confess their sins unto God, and not unto man, for they say that God hat not man confess him unto another man. And therefore saith Dauid in this manner. Confitebor tibi Domine in toto corde meo, That is to say, Lord I will confess my selfe unto the in all my heart. And in another place he saith thus. Peccatum mecum cognitum tibi feci; that is to say, my trespasses I have made knowne unto thee. And in another place. Deus meus es tu, &c confitebor tibi. That is to say, Thou art my God and I will confess my selfe unto thee. And in another place. Quoniam cogitatio hominis confitebitur tibi. that is to say, The thought of man shall be knowne unto thee: and they read often the Bible & Psalter, but they say it not in Latine, but in their owne language, and they say that Dauid and other Prophets haue said it. But Saint Austen and Saint Gregory say. Qui scelera sua cogitat, & conuersus fuerit veniam sibi credat. That is to say, he who so knoweth his sin, & turneth, he may believe to haue forgiuenesse. And Saint Gregory saith thus. Dominus potius mentem quam verbum considerat. That is to say, Our Lord taketh more heed to thought, then to word. And Saint Hilarius saith. Longoru temporu criminis iectu oculi perirent si corde macta

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nata facit temptatio. That is to say, Sins that are done of old time perish in twinkling of an eye, if despising of them bee boorne in a mans heart. And therefore say they, by these authorities, that men shall confesse them onely to God, and this way the Apostles taught: but Popes that came since have ordyned that men shall shew them to priests and men as they are, and the cause is this. For they say that a man that hath sickness, men may give him no good medicins, except they know that kinde of sicknesse, also they say a man may give no completable penance, except hee know the sinne.



For there is a manner of sin that is grieouer to one man then it is to another, and therefore it is needfull that a man know and understand the kinde of sin. And there bee also other men that are called Surriens, and they hold halfe our faith, and halfe the faith of the Grekes, and they haue long beards as the Grekes haue.

And there bee other that men call Georgiens, whom saint George converted, and they doe more worship to Hallowes of heaven then others doe, and they haue their crownes shain, the clarks haue round crownes & the lay men haue crownes square, and they hold the Grekes law. And there be other that men call christians of girding, because that they weare girdels vnder-

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underneath, some other called Pessoriens, some Ariens, some
Nabyens, some Gregours, and some Indiens that are of Pre-
ster Johns Land, and every one of those hane some articles of
our beliefe. But each of them vary from other, and their vari-
ance were too much to declare.

For to retурne againe on this side of Galile. . . Chap.xl.

Now seeing I have told you of many manners of men that dwel in the countries aforesaid. Now will I turne againe to my way so to turne upon this side, so her that will turne from the land of Galile that I speake of, to come on this side, he may go through Damas that is a faire cittie, and full of god marchandises, & it is thre daies journey from the sea, & five from Hierusalem; but they carry marchandise vpon Cammels, Mules, Horses, Dromedaries and other manner of Beasts. This cittie of Damas was founded Helizeus that was Abrahams servant before Isaac was borne, and he shold haue bene Abrahams heire, and there he named that cittie Damas, & in that place slew Caine his brother Abel, and beside Damas is the mount of Syay, in this cittie be many phisitions, and that holy man Saint Paul was a phisition to soule mens bodies before that he was con-

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uered and after he was a p̄hibition of soules. And from Damas men goe to a place called our Lady of Sardmarch, that is ffeine mile from Damas, & it is on a rock, and there is a faire Church, and there dwelle Christian Monks and Nuns in that Church. Betwéene the cittie of Darke, & the cittie of Raphane is a River called Sabatory, soz on the Hatterday it runneth fast, and all the weke else it standeth still and runneth not, or but a little. And there is another river that on the night freeseth fast, and vpon the day no frost is seene. And so men goe by a citie that men call Berugh, and ther those that will go to Cipres take Ships, and they arive at a haven of Sur or of Tyry, and then goe men to Cipres, also men may goe right from the haven of Tyry, and come not at Cipres, but arive at some haven of Greice, and by these wayes men come into the countries before spoken of.

How a man may goe furthest and longest in the countries
that are here rehearsed. Chap. xli

Now haue I told you of wayes by the which men go furthest and longest, as by Babylon, and mount Sinay, and other places many, through the which men turne againe to the land

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land of promise. Now will I tell you the shorkest way to Hierusalem, for many will not goe the long way, some for want of company, and many other reasonable causes, and therefore I shall tell you shortly how a man may goe with little cost and in short time.

A man that commeth from the land of the West hee goeth through Fraunce, Burgoyn, Lumbardy, and to Venice, or to Gene, or some other haven of those marches, and taketh there a ship and goeth to the Isle of Gritte, & so arriueth hee in Grece, or else in port Myzoch, or Walon, or Dnras, or some other haven of those marches and goe to land so to rest him, and goeth againe to the sea, and arriueth in Cipres, and commeth not in the Isle of Rodes, but arriueth at Famagost, that is the chiese haven of Cypres, or else at Lamaton, & then enter ship againe, and passe beside the haven of Tyre and come not to land, and so passeth by all the havens of the coast till hee come to Jasse, that is the next haven to Hierusalem, for it is xxiij. mile betwéen. And from Jasse men goe to the cittie of Ramos, and that is but little thence, and it is a fayre cittie, and beside Ramos is a fayre Church of our Lady, where our Lord shewed him selfe unto her in threé shadowes, betokening the Trinitie, and there nere is a Church of Saint George where his head was smitten off, and then to the Castle of Emeir, and then to the mount Joy, and from thence pilgrimes sée Hierusalem, & then to mount Modyn, and then goe to Hierusalem. At mount Modyn lyeth the Prophet Malache & ouer Ramatha is the towne of Donke, whereof Amos the Prophet was.

Of other wayes for to goe by land to Hierusalem.

Chap. xlj.



¶ As much as many men may not suffer the sa-
uour of the sea, and better it is to goe by land
although it bee more paine, and a man shall goe
to one of the havens of Lumberdy, as Venice
or an other, and yee shall passe into Grece to
Port Myzoch or an other, and yee shall goe to

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Constantinople, and shal passe the water that is called the brach
of S. George, that is an arme of the sea. And from thence ye
shall come to Puluverall, and then to the castle of Synople, and
so to Capadocia, which is a great Country, wherein is many
great hills, and ye shall goe through Turkey, and to the Cittie
of Nike, the which they wonne from the Emperour of Con-
stantinople, and it is a faire Cittie and well walled, and there
is a riuer that is called the Lay, and then men go by the Alpes
of Mormaunt, and throught the vales of Palestynes, and the
vale of Ernak, and so more easily to Antioche, which standeth
richly on the River, and therabout are many god hills and faire,
and many faire woods and wilde beasts. And he that will go
an other way, he goeth by the Romaine coast, & the Romaine
sea: on that coast is a faire castle that is called Flozage, and
when a man is out of the hills, he passeth through the cittie of
Morvach, and Artose, where is a great bridge upon the river
of Ferne, that men call Fassoz, and it is a great river bearing
ships: and beside the cittie of Damas is a river that commeth
from the mount of Libany, which is called Alban: at the pas-
sing of this river Saint Eustace lost his two Sons, when he
had lost his wife, & it runneth through the plaine of Archades,
and to the red sea, and then men goe to the Cittie of Fermeine,
and so to the Cittie of Ferne, and then to Antioche, and that is
a faire cittie and well walled, and it is two mile long, and there
is a bridge ouer the river, and hath at each piller a god tower,
and is the best Cittie of the kingdome of Hurrie. From Anti-
oche men goe to the cittie of Lorvth, and so to Geble, and to
Tortouse, & thereby is the land of Lambre, and a strонge castle
that men call Mambeke. And from Tortouse men goe to Tri-
pelle on the sea, and by this sea men goe to Dacres and there
is two wayes, to Hierusalem, by the way on the left hand men
come first unto Damas by the river Jordane, and on the right
side men goe through the land of Flagme, & so to the Cittie Ca-
iphas, in which Cittie Caiphas was Lord, & some call it the ca-
ittie Pellerins, and from thence is four daies tourney to Hie-
rusalem, and they goe through Cesary, Philipp and Jasse and
Damas, Cutaur, and so forth to Hierusalem.

Yet

Yet an other way by land toward the land of Pro-
muse. Chap. xljj.



Well haue I told you some wayes by land & by water how men may goe to Hierusalem. And if it be so that there be many other waies that men goe by, after the countries that they come from, neverthelesse they furne all to one end, yet is there a way all by land to Hierusalem, and passe no sea but to France or Flanders but that way is full long and perillous and of great trauaille, and therefore few goe that way, but hee that will goe that way, must goe by Almaine and Prouse, and so to Tartary, this Tartary is holden of the great Caane, of whom I shal speake afterward for the other lasteth his Lordship, and all the Lords of Tartary yeld to him tribute. Tartary is a full swill land, sandy and a little fruit bearing, for there groweth but little cozne or fruite, but Beastes are there great plentie, and therefore eate they flesh without bread, and they sop the broth, and they drinck milche of all manner of Beastes, they eate cats and all manner of wild beasts, as rats & mice, and they haue little wood, and therefore they dresse their meat with horse donning, and other beast young when it is dry. Princes and other Lords eate but once in the day, and that is very little, and they bee soule folke, and of enny vking, and in Sommer there is many tempests and thunders that slayeth many men and beasts, sodainly it is right cold, and againe on the sodaine it is right hot. The Prince that gouerneth that land they call Roco, and he dwelleth at a cittie that men call Oda, but very few men doe desire to dwell in that Land, for it is good to sow thornes and wades in, but other good there is none, as I heard say, for I was not that way, but I haue bee in other Countries marching thereon as in the land of Roccie and Pissland, and the kingdome of Grecon, and Lectow, and the kingdome of Crasten, and in many other places, but I went never that way to Hierusalem, and therefore I cannot well tell it, for I haue understood that men may

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not well goe that way but in Winter, when the wakers and mires that bee in that land bee frozen and covered with snow, so that men may passe thereon, for were not the snow, there might no man goe in that land but he were lost. And yee shall understand that a man must goe thysse dapes journey from Pruse to passe this way, before he can come to the land of Saracins that men dwelle in.

And if by chance any Christians passe that way as once a yere they doe, they carry their vittaille with them, for they shoulde finde nothing there but a manner of thing that they call Soyles, and they carry their vittailles vpon the Isle on sleds, and chariots without whelles, and as long as their vittailles last they may dwelle there but no longer. And when the spies of the countries see Christians come, they runne to the townes and castles, and cry aloud, kara, kara, kara, and as soone as they haue cryed, then doth the people arme them. And yee shall understand that the Isle there is harder then it is here, and every man bath a stew in his house, and therein they eate and do all things that them needeth, and that is at the North part of the world, where it is commonly cold, for the Sun appeareth noon shineth but a little in that country, and that land is in some places so cold that there may no man dwelle therin, and on the South side of the world it is in some places so hot that there can no man dwelle, the Sunne giveth so great heate in those countries.

Of the faith of the Saracins, and of the booke of their law named Alkaron.

Chap.xliij.



As much as I haue told you of the Saracins of other Lands, I purpose to set downe a part of their law and of their beliefe, after as their booke saith, that they call Alkaron, and some call that booke Mysap some call it Harne in diverse language of countreis, which booke Mahomet gave them, in the which booke he wrote among other things as I haue often read and seene, that they that are god shall goe to Paradise, and the euill folks to hell.

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hell, and that beléue all Saracins. And if a man aske of what Paradise they meane, they say it is a place of delights, where a man shall finde all manner of fruits at all times, and wa-ters and riuers running with milke and hony, twine and fresh water, and they shall haue faire houses and god, as they haue deserved, and those houses are made of precious stones, gold, and silver, and every man shall haue ten wiues and maydens, and he shall every day once haue to doe with them, and yet shal they stiil bee maydens. Also they speake often of the blessed virgin Mary, and tell of the incarnation, that Mary was learned of Angels, and that Gabryel said to her that she was chosen before all other from the beginning of the world, and that witnesseth well theſt booke: and Gabriell told her the incarna-
tion of Jesus Christ, and that she should conceiue and beare a childe, and they say that Christ was a holy prophet in word and dñe, and also miſte and right wise to all men, and one not any blame worthy: and they say that when the Angel told to her of the incarnation, she had great dread for ſhee was very young, and there was one in that Country that practised ſor-cery who was called Takina, that with inchantments could make him like an Angell and he went often and lay with mai-
dens, and therefore was Mary the more afraid of the Angell, and thought in her minde that it had beene Takina who went to maydens, and ſhee charged him in the name of God to tell her if he were the ſame Takina, and the Angell bad her haue no dread, for he was for certaine a true messenger of Jesus Christ.

Also their booke of Alkaron saith that ſhee had a childe un-
der a Palme trē, then was ſhee greatly ashamed and wished
her ſelfe dead, but as ſone as her childe was borne, hee ſpake
and comforted her ſaying, Ne timeas Maria. That is to ſay. Be
not afraid Mary. And in many other places ſaith their booke Al-
karon, that Iesu Christ ſpake as ſone as hee was borne, and
the booke ſaith that Iesu Christ was ſent of almighty God to
bee ensample to all men, and that God shall Judge all men,
the good to heauen, and the wicked to hell, & that Iesu Christ
is the best Prophet of all other, and next to God, and that he
was

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was a holy Prophet, for he gane to the blinde their sight, and healed all diseases, he raised men and was taken quicke into heauen, and if they may finde a booke wth Gospels, namely, Missus est Angelus, they doe it great worship, for they fast one month in the yere, and eate onely on the night, and they keepe them from their wines, but they that are sick are not constrained to it. And their booke Alkaron speaketh of Jelues and faith; they are wicked people, for they will not believe that Jesus Christ is of God. Also they say that the Jelues speake falsely of our Lady and her sonne Jesus Christ, saying that they did not hang him on the Crosse, for Saracins beleue so neare our faith, that they are easily converted, when men preach the law of Jesus Christ, and they say that they know right wel by their prophecies, that their law of Mahomet shall faile, as doth the Law of the Jelues, and that the law of Christians shall last to the worlds end. And if a man aske them wherein they beleue, they say that they beleue in God Almighty, that is the maker of heaven and earth, and all other things, and without him is nothing done, and at the day of Judgement euery man shall bee rewarded after his deserving, and that all things is truthe that Christ said by the mouthes of the Prophets.

Yet further concerning Mahomet.

Chap. xlvi.

Maso Mahomet had in his booke Alkaron, that every man should haue two wives or thre or four, but now they haue nine and as many lemmans as them liketh, and if any of the wives doe wrong to their husbands, he may drue her out of his house and take in another, but he must give to her part of his goods. Moreover where men speake of the Father, and the Sonne and the holy Ghost, they say that they are thre persons but not one God, for their booke Alkaron speaketh not thereof, nor of the Trinitie, but they say that God spake or else he was dumbe, & that God had a Ghost or else he was not aliue, and they say Gods word hath great strength, and so saith their Alkaron, and they say that Abraham and Moyse were greatly in faviour with God.

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God, for they spake with him, and Mahomet was a right messenger of God, and they have many god articles of our faith, and some understand the Scriptures, Prophets, Gospels, and the Bible, for they have them written in their language, in their manner they know holy writ, but they understand it not but after the letter, and so doe the Jewes, for they understand it not but after their letter spiritually, and therefore saith Saint Paul, Litera occidit spiritus autem viuificat. That is to say, the letter killeth but the spirit quickneth, and the Saracins say that the Jewes are wicked, for they keepe not the Law of Moyses the which hee spake to them, and also Christians are euill, for they keepe not the commandements of the Gospels, that Iesu Christ sent unto them, and therfore I shall tell you what the Souldan told mee upon a day in his chamber shutting out all other men, as Lords, Knights and other: for hee would speake with mee in counsell, and then asked hee mee how Christians governed them in our country, and I answeared him and said, right well thanks bee to God, and hee said secretly nay, for hee said that our Priests made no sorte of Gods service: for they should gine good example to men to doe well, and they gine ill example, and therfore when the people should goe on the holidayes to Church to serve God, they goe to the Tauerne to sin in gluttony both day & night, and eat and drinke as beasts that wot not when they haue enough, and also Christians (he said) forced them to fight together, and one to beguile other; and they are so pround that they know not how they may cloth them, now shor, now long, now strait, now wide, of all manner of fashions. They should bee simple, meeke and soft, and doe their almes as Iesus Christ did, in whom they beleue, and hee sayd they are so covetouse, that for a little money they sell their chil- dren, their sisters, and their wifes, and one taketh another mans wife and none keepest his promise to another, therfore said he, for their sins God hath given these lands to our hands, and not through our strength, but all for your sins. For wot well, that when that yee serue well your God, that he will helpe you, so that no men shall win of you if that yee serue your God as yee ought to doe, but while they live so sinfully

As they doe, we have no dread on them, for their God shall not helpe them. And then I asked him how that he knew the state of Christians in that manner, and he sayd that he knew well both of Lords and of commons, by his messengers which he sent through all the countries as it were merchants with precious stones and other marchandise to know the manner of every country. And then he did call againe all the Lords into his chamber to vs, and then shewed he vnto me thre persons that were great Lords of that country, who shewed vnto me the manner of my country, and of all Christendome, as though they had bee men borne in the same parties, and they spake french right well and the Sowidian also, and then I had grea^t meruaile of this flaunder of our faith, and so they that should bee turned by our good examples to the faith of Jesus Christ, they are drawne away through our euill living, and therefore it is no wonder if that they call vs euill, for they say truth, but the Sarasins are true, for they keepe truely the comman^dments of their Alkaron.

Of the birth of Mahomet.

Chap. xlvi.

AND y^e shall vnderstand that Mahomet was borne in Araby: and he was first a poore devill and kept horse and went after marchandise. And so he came once into Egipt with marchandise, and Egipt was the same time christned, and there was a chappell beside Araby, and ther was an hermit, and when he came to the chappel that was but a little and low house, as soone as he entred, it began to be as great as it were a Pallace gate, and that was the first miracle that the Sarasins say that he did in his yonth. After began Mahomet to be wise and rich, and became a great Astronomer, and since was the keeper of the land of the prince Corodan, and gouerned it full well, in such manner that when the Prince was dead he married the Lady named Quadrige. And Mahomet fell often in the falling euill: wherefore the Lady was wroth that she had taken him vnto her husband

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hand, and he made her to believe that every time that he
fell so, he said that Gabriell the Angell spake to him, and for
the brightnesse of the Angell he fell downe. This Mahomet
raigned in Araby, in the yere of our Lord six hundred & twen-
tie, and he was of the kindred of Ismaell, that was Abrahams
son, whom he begat of Agar, and other are called Sarasins of
Sara, but some are called Moabites, and some Ammonites, af-
ter Lots two sons. This Mahomet loved well a god man an
Hermit that dwelled in the Wildernes, a mile from mount
Sinay in the way as men go from Araby to Calde, & a dayes
journey from the sea where merchants of Venice come, and
Mahomet went so often to this Hermit that all men were
wroth, so he heard gladly the Hermit preach, and his men did
walke all the night, so that they wished that this hermit were
dead. So it besell on a night that Mahomet was soze dronken
with strong wine, so that he fell in a sleepe, and his men took
his sword out of his sheath whiles he lay and slept, and there-
with they slew the Hermit, and when they had done they put
up the sword againe all bloody, and vpon the morrow when
that he found the Hermit thus dead he was very angry in his
minde, and right wroth, and would haue put his men unto



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the death, but they all with one accord, and with one will said
that he himselfe had slaine him when he was dronken, and
they shewed his owne sword all bloody, and then hee believed
that they said the truth, and cursed the wine, and all those that
dranke it. And therefore Saracins that are devout drincke no
wine openly least they should bee reproved, but they drincke
good beuage swete and nourishing, that is made of Cala-
mels, and thereof is suger made.

And it befell sometime that Christians became Saracins,
either through pouertie, simplenesse or wickednesse, and there-
fore their Archbisshop when he received them said thus, Lacl-
les ella Mahomet roses ella, that is to say: There is no God
but one, and Mahomet his messenger. And sithen I haue told
you a part of their law and of their customes: Now I shall tell
you of their letters, with their names.

First, they hane for a almoyst, bethat for b. cathi c. ethoti e.
for d delphoye. for f thy. garophing g. hecum h. iochi i. kathi k.
lothun l. malach m. nahalht n. orthi o. thoziri p. zothij q. ru-
cholat r. routhi s. salathy t. chotimus v. yrlichom x. mazot z. zale-
pin & ioheten con. these are the names. These fourre letters
hane they yet more for diversite of their language, soasmuch
as they speake so in their throts, as we haue in our language,
and speake in England. Two letters may they then haue in
their A. B. C. That is to say p. & the which are called iherne
and zowx.

Of diuers Iles and manner of people, and of merua- lous Beasts. Chap.xlvij.



¶ D sithen I haue spoken before of the holy
land and countries thereabout, & many wayes
thether, and to mount Synay, and to Babilon,
and diuers other places which I haue spoken
of. Now will I tell & speake of Iles & of diuers
beasts, and diuers folke and countries that bee
parted by the fliuds that come out of Paradise terrestre. For
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Mesopotamia and the kingdome of Calde and Arabie, are betwéen two flouds, Tigre and Euphrates, and the kingdome of Media and Persia are betwéen two flouds, Tigre & Rylus, and the kingdome of Surry, Palestine and Femines are betwéen Euphrates and the sea of Mediserani: it is of length from Marroch on the sea of Spaine, unto the great Sea, and so lasteth it beyond Constantinople thre hundred and twentie mile of Lombardy and to the Ocean sea. In Inde is the kingdome of Sichem, that is all closed among hils, and beside Sichem is the land of Amazony, wherin dwelleth none but women.



And thereby is the kingdome of Albany which is a great land, and it is called so, because that men are more white there then in other places, and in this country are great bounds and strong, so that they overcome Lyons and slay them. And yee shall understand that in those countries are many Iles and lands of the which it were too long to tell, but of some I will speake more plainly afterward.

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Of the hauen of Gene, for to goc by sea into diuers Countries. Chap.xlvij..

Dw he that will go to Tartarie, Persie, Chalde, or Inde, he taketh ship at Gene or at Venice, or at any other haven, and so he passeth by the sea and arriueth at Topasond, that is a godd citle, that sometime men called the haven of b ridge, and there is the hauen of Persia, of Medes and of other marches. In this cittle lyeth Saint Athanasius, that was bishop of Alexandria, that made the Psalme Quicunque vult.

This man was a great Doctor of Divinitie, and of the Godhead, he was accused unto the Pope of Rome, that he was an Heretike, and the Pope sent for him and put him in prison, and while he was in that prison, he made this Psalme and sent it unto the Pope, and said if that he were an Heretike, then was that Heretise, for that was his faith and his beliefe: and when the Pope saw that he had said therein was all our faith, then anone he did deliver him out of prison, and he com manded that Psalme to be said every day at the beginning of service, & so he held Athanasius for a godd Christian, but he would never after go to his Bishoprike, because they accused him of Heretise. Topasond was sometime holden of the Emperour of Constantinople, but a great man that he sent to helpe the country against the Turks, did hold it to himselfe and cal led him selfe Emperour of Topasond.

And from thence men go through little Aranoy, and in that country in an old Castle that is on a rocke that men call the Castell of Sypris, and there men finde an Hawke sitting vpon a perch right well made, and a faire Lady of Fairy that keepeth it, and he that will watch this same Hawke seauen daies and seauen nights, and some say that it is but thre dayes and thre nights alone without any company and without sleepe: this faire Lady shall come unto him at the seauen or at thre dayes end, and shall graunt unto him the first thing that he shall aske of worldy things, and that hath often bene proved.

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And so vpon a time it besel that a man whi at that time was king of Armony, that was a right doughtie man, watched vpon a time, and at the seauen daies end, the Lady came to him and bad him aske what hē wold, for hē had well done his duetie, and the king answered and said, that hē was a great Lord, and in god peace, & hē was rich, so that hē wold aske nothing but onely all the body of the faire Lady, or to haue his will of her. Then this faire Lady answered, and said vnto him, that hē was a sole, for hē wist not what hē asked, for hē might not haue her, for hē shold haue aske of her onely worldly things, and shē was not worldly. And the king said hē wold naught else, and shē sayd, sith hē wold aske naught else, shē wold graunt him and all that came after him, thre things, and said vnto him: Sir king, yē shall haue warre without peace, vnto the ninth degré, and yē shal be in subiection vnto your enemies, and yē shall haue great néde of god cattell, and since that time all the Kings of Armonie haue bēne in warre and nédsful, and vnder tribute of the Sarassins. Also a peore mans sonne as hē watched on a time, and asked the Lady if that hē might bēe rich and happy in marchandise, and the Lady graunted him, but shē said to him that hē had aske of vndoing, for great pride that hē shold haue there-

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therof. And this man became so great a marchant both by sea and land, that he was so rich that he knew not the thousand part of his goods. Also a knight of the templers watched likewise, and when he had done, he desired to have a purse full of gold, and whatsoever hee took thereof, it should ever bee full againe: and the Lady graunted it him, but she told him that hee had desired his destruction, by the great mispending that he should have of the same purse, and so it befell. But hee that shall awake hath great neede to kepe him from sleepe, for if hee sleepe, hee is lost, so that hee shall never bee seene after: but that is not the right way, but for the mernaile. And from Capasond men goe to great Armony to a Cittie that is called Artyzon that was wont to bee a good Cittie, but the Turkes have destroyed it; for there neither groweth wine nor yet fruite. From this Artyzon men go to an hill that is called Sabissocoll, and there nere is an other hill called Arath, but the Jewes call it Thano, wherethe the Arke of Noe rested after the Deluge, and yet it is on that hill, a man may see it from farre in clere weather, and the hills bee ry. mile of height, and some say they have bee there, and put their fingers in the holes where the fiend went out when Noe said in this manner, Benedicite. But I understand that so snow that is alway upon the hill, both Winter and Summer, no man may goe up since Noe was there: but onely a Monk through the grace of God, who brought a plank that yet is in the Abbey at the hills foot, for hee had great desire to goe uppon that hill, and when hee was at the third part upward, hee was so weary that hee might goe no further, and hee rested him and slept, and when hee was awake, hee was dwone at the hills foot, and then prayed hee to God devoutly that hee would suffer him to goe to the upper part of the hill, and the Angell said, that hee should haue his desire, and so hee did, and since that time no man did ever come there. And therfore a man ought not to beleue all things that are spoken of it.

And from thence men go to a cittie that is called Tanzzo, and that is a faire cittie and gud. Beside that cittie is an hill of salt, and thereof every man taketh what hee will; and there dwelled

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dwelld many christians vnder tribute of the Sarasins. From thence men goe through many Citties, Townes, and Castles, toward Inde, and then come to a Cittie that is called Cassage, that is a faire cittle, and in that cittle is abundance of corne, wines and all manner of goodes, and there met the kyngs together that went to make their offerings to our Lord.



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in Beshlehem. From that Cittie men goe to an other called Cardabago, and Panims say that Christians may not dwell there but they dye soone, but they know not the cause. From thence men goe through many Countries, cittyes and townes, so that it were too long to tell all, and to the Cittie of Carnaa, that was somtime so great, that the wal was twentie and five myle about, which yet may bee seene, but it is not now inhabited, and at that place endeth the land of the Emperour of Persia.

Of the Country of Job, and of the Kingdome of Calde. Chap.xlix.

 At the other side of the Cittie of Carnaa men enter into the land of Job, that is a good Land and great plentie of all fruits, and that Land is called Shwere.

In this Land is the Cittie of Thomar. Job was a Panim, and also he was Cofraas son, and he held that Land as the prince thereof, and he was so rich, that he knew not the hundred part of his goods, and after his poverty God made him richer then ever he was before, so that he was king of Idumea after the death of king Esau, and when he was king he was called Iob, and in that kingdome he lived a C. and xxx. yere, so that he was of age when he dyed CC. and xliii. yere. And in this land of Job is no want of any thing that is needfull to mans body. There are hills where men finde manna, and manna is called Angels bread, that is a white thing right sweet, and much sweeter then suger or honny, and that commeth of the dew of heaven that falleth on the hearbs, and there is congealed and waxen white, and men put it in medicines for rich men.

This land marcheth to the land of Calde which is a great land and there is full faire men, and well apparelled, and they goe richly arrayed with cloth of Gold, and with Pearles and other pretious stones. But the women are right soule & euill clad, and go bare fote, and beare an ill cote, large, wide, & short, unto their knees, and have long sleeves downe to the fote, and they

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they haue great black haire long hanging about their shoul-
ders, and they are right soule soz to luke vpon, but I will not
tell it all, because that I am not worthy soz to haue any re-
ward for my prasing of them. In this land of Calde aforesaid
is a cittie that men call Hur, and in that cittie was Abraham
the Patriarke borne.

Of the kingdome of Amasony whereas dwell none but
women. Chap. L.

Nere the Land of Calde is the Land of Amasony,
wherein do dwel no men but all women, as men
say, soz they wil suffer no man to live among them
nor to haue rule ouer them. Soz sometime ther was
a king and men dwelling in that Land, as they doe in other
Countries and had wifes, and it besell that the king had
great warre with them of Sychy, this king was called Colo-
pius and he was slaine in battaille and all the noble men of
his land. And this Querne when shee and other Ladies of the
land heard that the king and the Lords were slaine, they ga-
thered them together and killed all the men that were left in



their land among them. And when they will hane any man to lye by them, they send for them into a Country that is nere their land, and the men come and stay there eight dayes, or as the woman liketh, and then goe they againe, and if they have men children, they send them to their fathers when they can eat and go, if they hane maide children they kepe them, and if they bee of noble blood they burne the left pap away for bearing of a shield, and if they bee of baser degréé they burne the right pap away for shooting. For those women of that country are god warriours, and are often in pay with other Lordes, and the Queen of that land governeth well the land, this land is unironed with water. Beside Amazony is the land of Termagute, that is a god land and profitable, and for the godnes of that land king Alexander did make a cittie there, and called it Alexandria.

Of the land of Ethiope.

Chap. li.

 On the other side of Chalde toward the South side is Ethiope a great land. In this land on the South are the folke right black. In that side is a well that on the day the water is so cold that no man may drinke

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drinke thereof, and on the night it is so hot that no man may abide to put his hand in it. In this land the rimer and all the waters are troubled and some deale salt for the great heate,



and men of that land are lightly dronken, and haue little appete to meate, and they haue commonly the sicke of body, and they liue not long.



In Ethiopia are such men that haue but one foot, and they go so fast that it is a great meruaile, and that is a large foot that

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the shadow therof covereth the body from sun or raine when they lye upon their backs, & when their children are first borne they look like russet, and when they war old then they bee all black. In Ethiope is the land of Saba, of the which one of the three kings that sought our Lord at Bethlehem was King.

Of Inde the more and the lesse, and of Diamonds, and small people, and other things. Chap. lij.



From Ethiope men goe into Inde through many and divers countries, first through Inde the more, and it is parted into thre parts, that is to say, Inde the more, which is a hot Land, and Inde the lesse, which is a temperate land, and the third part is toward the North, & there it is right cold, so that with great cold, frost, and Ice, the water becommeth Chrystal, & vpon that groweth the god Diamonds that are of a troubled coulour, that diamond is so hard that no man may b^reake it. Other Diamonds men finde in Araby that are not so god, so they are more soft, and there be some in Cipres: and in Macedonia men finde Diamonds also, but the best are in Inde, and some many times are found in Amasse in the mine where gold is gotten, when men b^reake the masse in pieces: sometime men finde some of greatness of a Pease, and some lesse, and those are as hard as those of Inde: sometime there are god Diamonds found in Inde vpon the Rock of Chrystal: and also vpon the Rock of Adamand in the sea, and on other hills are found Diamonds that are as great as Hasell nuts, which are all square and pointed of their owne kinde, and they grow two together male and female, and are nourished with the dew of heauen, and they engender commonly and bring forth other small ones, which increase & grow all the yere. I haue many times tryed, that if a man kepe them with a little of the rock, and wet them with many dewes sometime, they will grow every yere, and the small will war great, and if a man doe beare that Diamond in his lest side, then

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then it is of more vertue, for the strength of their growtag is toward the North, that is on the left side as men of those countries say. To him that beareth the Diamond upon him it giveth hardinesse, it keepeth the lims of his body, also it giveth a man victory of his enimies if his cause bee right, and it keepeth him that beareth it in god will from strife, from ryot, ill dreames, sorceries and enchantments. Moreover no wild beast shall grieve him nor assaile him. This Diamond should bee given freely without covetousnesse or buying, for then it is of most vertue, it healeth him that is lunatike and hee that is possessed with a Divell, and as soone as any venim or poison bee brought nere to the Diamond, it moistneth and beginneth to sweat, and men may easily polishe them, though some thincke that they may not be polished. But men may assay them well in this manner : first, cut them on precious stones, as Saphyres or vpon Christall, and then take a stone that is called Adamand, and lay a needle besoore that Adamand, and if the Diamond bee good and vertuous, the Adamand draweth not the needle to it, whiles the Diamond is there. And this is the profe that they make beyond the sea. But it chanceth somes time that the good Diamond loseth it vertue through him that beareth it, and therefore it is needfull for to make ic to recover his vertue againe, or else it is little of valne.



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Of diuers kingdomes and Iles in the land of Inde. Chap. liij.

Here are in Inde many countries and diuers kingdomes, and it taketh the name of a riner that runneth through it, which is called Inde also, and ther are many precious stones in the said Riner, and diuers other strange things, as Cœles of thirty leute long, and men that dwelleth neare that riner are of euill colour, yellow and greene. In the land of Inde are more then five thousand Iles that are inhabited (beside diuers that are uninhabited) and in each one of those is great plentie of Citties, and much people: for men of Inde are of that condition that commonly they passe not out of their land, for they dwelle vnder the Planet Sawne, and that Planet maketh his course by the ry. Signes in thirtie yere, and the Moone passeth through the ry. Signes in a Moneth, and so; that Saturne is of so little stirring, therefore men that dwelle vnder it, and in that Climate haue no god will to stirre much abroad. But in our countrie it is contrary, for we are in a Climate that is of the Moone, and of light stirring, and that is the Planets of May, and therefore it giueth vs will to much moving and stirring, and to goe into diuers Countries of the world, for it goeth about the world more lightly then any other Planet doth. Also men passe through Inde to many countries by sea. And then they come to the Isle of Hermes, where Marchaunts of Venice and of Gene and of other diuers parts of Christendome come to buy their marchandise, but it is so warme there in that Isle that mens members hang downe to their shanks for the great dissoluing of the body. And men of that country that know that manner doe bind them full strait and annoiint them with ointments made therefor to hold them vp, or else they might nofline.

In this land men and women lye all naked in the Rivers and Waters, from vnder the heate of the day till it bee past gone, and they lye all in the water but the face, for the great heat.



heat that is there, and the women bē not ashamed for the men. In this Ile are the ships without nayles or bands of iron, for rocks of Adamond that are in the sea would drāke ships to them. From this Ile men goe by the sea to the Ile of Lana where is great plentie of corne, and the king of this Ile was sometime so mightie that heē held war against king Alexander with great strength: men of this Ile hane many manners of believses and faith, and hane also divers lawes, and some doe worship to the Sun, some the fire, some the trēs, and some the Serpents, or any other thing that they first merte in the morning, and some do worship simulacres and Idols, but between simulacres and Idols is no difference, for they are but the Images made to what likenesse of thing that man may invent, for some Image hath an head like an Ore, and some hanc thre or fourre heads, one of a man, or an horse, or Ore or any other beast that no man hath scene.

And yee shall understand that they that lwo;ship sy mulacres they lwo;ship them for lwo;thy men that were sometime as Hercules, and other that did many meruailes in their times. For they say they know well that they are not the God the which made all things, but that they are well with God for the meruailes that they did, and therefore they worship them. And



so say they of the Sunne, for it changeth off times, and giveth sometime great heate for to nourish all things on earth, and because it is of so great profit, they know well that it is not God, but it is well with God, & that God loueth it more then any other thing, and for this cause they worship it.

And also they have their reasons for other planets, and for fire also, for it is profitable and nedfull. And of Idols they say, that the Dre is the holiest that they may finde here on earth, and more profitable then any other, for he doth much good, and none ill, and they know well that it may not bee without the speciall grace of God, and therefore they make their God of an Dre the one halfe, and the other halfe a man, for man is the fairest and the best creature in the world. And they doe worship to Serpents and other beasts that they first mette with in the morning, and namely those beasts that have good meeting after whom they spedde well all the day after, the which they have proued of long time, and therefore they say that this meeting commeth of Gods grace, and therefore they doe make Images like unto these things that they may worship them before they mette any thing else.

And



And there are some Christians that say some Beastes are better to morte then other, for Hares, Swine, and other beasts are ill to morte first as they say. In this Isle of Cana is many wilde beasts, and rats in that country are as great as hounds here, and they take them with mastiles, for cats may not take them. From thence men come to a Cittie that is called Harchis, and it is a faire and godd cittie, and there dwelleth many Christians of Gods saith, and there bee men of Religion. From thence men come to the Land of Lombe, and in that land groweth pepper in a forrest that is called Tomber and it groweth in none other place more in all the world then in that forrest, and that forrest is fiftie dayes journey, & there by the land of Lombe is the citie of Polomes, and vnder that cittie is a hill that men call Palombe, and thereof taketh the cittie his name.

And so at the syde of the same hill is a right faire and a clere well, that hath a full godd and swerte sauour, and it smelleth of all manner sorte of splices. And also at each houre of the day it changeth his sauour diversly, and who so drinkeleth thrice in the day of that well, hee is made whole of all manner sicknes that he hath, I haue sometime dronke of that well, and me thinketh yet that I fare the better, some call it the Well of

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youth, for they that drinke thereof seeme to be young alway, & live without much sicknesse, and they say this well commeth from Paradise terrestre, for it is so vertuous, and in this land groweth ginger, and therer come many rich marchants for spices. In this country men worship an Ore for his great simplenesse and meekenesse, & the profit that is in him, for they make the Ore to trauaile vi. or viij. yere, and then men do eate him. And the king of that land hath euermoore one Ore with him, and he that keepeþ him every day taketh his fees for the keeþing. And also every day hee gathereth his wine, and his doungh in a vessell of gold, and beareth it to the prelate that they call Archi porta papaton, and the prelate beareth it to the king, and maketh therupon a great blissing, and then the king putteth his hand therin, and they call it gaule, and he annoynþ his front, and his breast therewith, and they doe it great worship, and say hee shall bee fulfilled with the vertue of the Ore before said, and that hee is hallowed through vertue of those holy things as they say. And when the king hath thus done, than other Lords doe it, and after them other men after their degréé if they may haue any of the remenant.

In this country their Idols are halse man and halse Ore, as the figure in the second lease before is shewed, and out of these Idols the wicked Ghost speaketh unto them, and giueth them answere of what thing that they aske him, and before these Idols they many times lay their children, and sprinkle the blood on the Idols, and so make sacrifice. And if any man dye in that country, they burne them in token of penance, that hee should suffer no penance if hee were laid in the earth by eating of wormes. And if his wife haue not children, then they burne her with him, and they say that it is god reason that shee keepe him company in the other world as shee did in this, and if shee haue children shee may lise wish them, if shee will, and if the wife die before, shee shall bee burnt and her husband also if he will. In this country groweth god wine, and women drinck wine and men none, and women shane their heads and not men.

Of

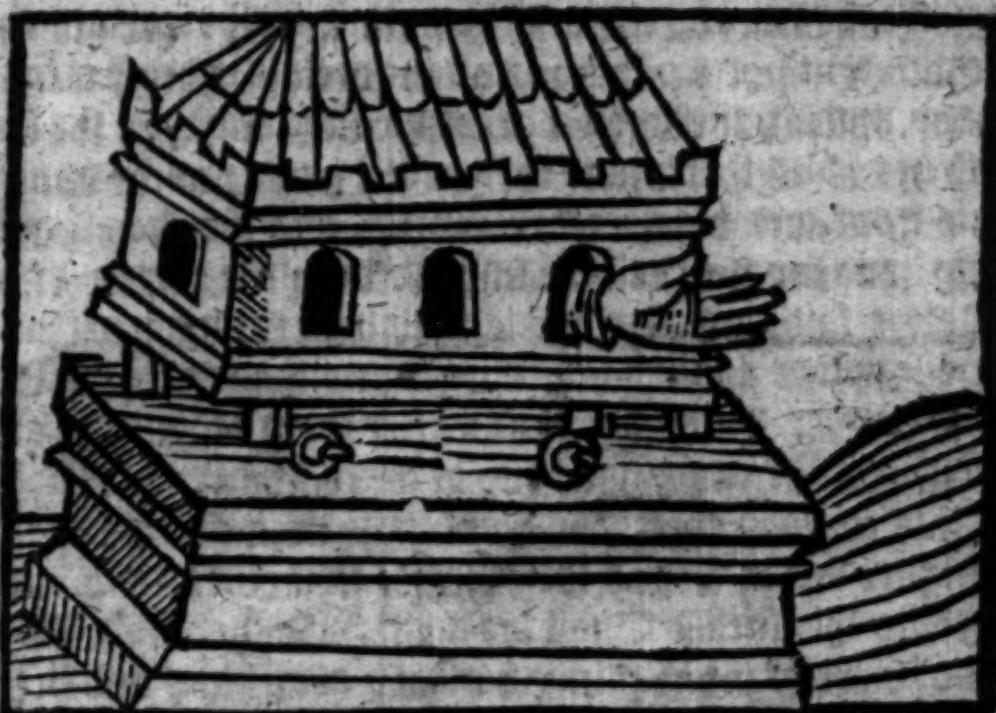
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Of the kingdome of Mabaron.

Chap.liij.



Kom this land men goe many dayes iourney to a country called Mabaron, and this is a great kingdome, therein is many faire Citties and Townes. In this land lyeth Saint Thomas in a faire tombe in the cittie of Calamp, and the arme and the hand that hee put in our Lords side after his Resurrection, wher



Christ laid vnto him, Noli esse incredulus, sed fidelis : that is to say, bee not of vaine hope but beleue, that same hand lyeth yet without the tombe bare, and with this hand they give their domes in that country, to wit who saith right, and who doth not, so; if any strife bee betwene two parties, they write their names, and put them into the hand, and then incontinently the hand casteth away the bill of him that doth wrong, and holdeth the other still that doth right, and therefore men come from farre countries to haue judgement of causes that are in doubt.

In this Church of Saint Thomas is a great Image that is a simulacre and it is richly beset with precious stones and
pp.ity. pearls,

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pearles, to shat Image men come in pilgrimage from farre countries with great devotion, and there come some pilgrymes that beare sharpe knyfes in their hands, and as they goe by the way, they sheare their shanks and thighes that the bloud may come out for the loue of that Idoll, and they say that hee is holy that will dye for that Idolls sake. And there is some that from the time that they goe out of their houses at each thrid pace they kneele till that they come to this Idoll, and when they come there, they haue incense or such other thing to offer to the Idoll. And there before that Minister or Church of this Idoll is a riuer full of water, and in that riuer pilgrym cast Gold, Silver, pearles and other precious stones without number, instead of offerings, and therefore when as the minister hath any need of mending, then the master of the Minister goes unto that riuer, and takes out therof as much as is needfull for the mending of the Minister. And yet shall understand



that when any great feasts of that Idoll come, as the dedication of the Church, or of the throning of the Idol, all the country thereabout assemble there together, and then men set this Idol with great reverence and worship in a chaire well dressed with cloth of gold and other tapistrie, and so they carry him with

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With great reverence and worship round about the Cittie, and before the chaire goeth first in procession all the maydens of the country, two and two together, and so after them goe the pilgrims that are come from farre countries of the which pilgrimes some fall downe before the Chaire, and letteth all go over them, and so are they slaine, and some haue their armes & legs broken and they doe it for lorne of the Idoll, and they be lieue the more paine that they suffer here for their Idoll, the more ioy shall they haue in the other world: but a man shall finde fewe Christians that will suffer so much penance for our Lords sake, as they do for their Idoll. And nigh before the chaire goe all the minstrels of the Country, which are without number with many divers melodies.



And when they are come againe to the Church they set vp the Idoll againe in his Throne, and for worship of the Idoll two or thre are willingly slaine with sharp knyfes, and the men in that country think they haue great worship, if that holy man whiche is slaine bee of their kindred: likewise they say that all those that are there slaine are holy men and Saints and they are written in their lettany, and when they are thus dead their friends burne their bodies and they take the ashes, and those are kept as reliques, and they say it is an holy thing, and that

they

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they haue doubt of no perill when they haue of those ashes.
Of a great country called Lamory, where the people
go all naked, and other things. Chap.lv.



From this country two and fifty dayes tourney is a country that is called Lamory, and in that land is great heat, and it is the custome there that men and women goe all naked, and they scorne all them that are clad, soz they say that God made Adam and Eve all naked, and that men should haue no shame of that God made, and they beloue in the same God that made Adam and Eve, and all the world, and there is no woman married, but women are all common there, and they refuse no man. And they say that God commaunded to Adam and Eve and all that come of him saying: Crescite et multiplicamini et replete terram. Increase and multiply and fill the earth, no man there may say this is my wife, noz no woman may say this is my husband, and when they haue children they give them to whom they will of them that haue medled with them.

Also the Land is all common, soz every man taketh what he will, soz that one man hath now this yere, an other man hath the next yere. And all the goods, as Corne, Beasts, and all manner of things in that country is all common. For there is

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is nothing vnder lock, and as rich is one man as another : but they haue an euill custome in eating of flesh, soz they eate more gladly mans flesh then other. Neverthelesse, in that land is abundance of cozne, of flesh, of fish, of gold or siluer, and of all manner of goods. And therfore doe Marchaunts bryng children



for to sell; and those that are fat they eat, but those that be leane they keepe till they bee fat, and then are they eaten. And beside this Ile of Lamorp is another called Homober, the which is a good Ile, and there both men and women that are of the nobilitie are marked in the visage with an hot yron, that they may be knowne from other, for they thinke themselves the worthyeſt of the world, and they haue enermore warre with those men that are naked of whom I spake before. And there are many other Iles and people, of the which it were overmuch for to speake here.

Of the country and Ile named Iana, which
is a mightie Land. Chap.lvi.

AND there is also a great Ile that is called Iana, and the King of the country hath vnder him seauen kings, for he

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is a full mighty p̄ince. In this Ile groweth all manner of
spices more plenteously then in any other places, as Ginger,
Clones, Nutmegs and other, and yee shall understand that the
Nutmeg beareth the space: also in that Ile is great plentie of



all things saue wine. The king of this Land hath a rich Palace, and the best that is in the world, soz all the staires of his hall and chambers are made one of gold, and another of siluer, and all the walles are plated with fine gold and siluer, and in those plates are written stories of knyghts, and battailes, and the floures of the hall and chambers are of gold and siluer, so that no man would beleue the great riches that are there except hee had seene it, and the king of this Ile is so mighty that hee hath many times overcome the great Caane of Cathay, which is the mightiest Empero; that is in all the world, there is often war betwene them, soz the great Caane would make him hold his land of him.

Of the kingdome of Pathen or Salmasse, which
is a goodly land. Chap. lvij.

A nd soz to goe forþ by the Sea, there is an Ile that is
called Pathen, and some call it Salmasse, soz it is a great
king.

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Dome with many faire citties. In this land growes tres that
bare meale, of which men make faire bread & white, & of god
savour, & it smenreth like as it were wheate. And there be other
tres which bare venim, against the which is no medicine



but onely to take of the leanes of the same tres and stampe
them, and temper them with water, and drinck it, or else þou
shall dye sodainely, for nothing else may helpe him. And if þou
will knoþ how these tres beare meale, I shall tell you, men
hewe with an hatchet about the roote of the treé by the earth, &
they pearce it in many places, and then commeth out a licour
the which they take in a vessell and set it in the Sunne, and
drye it, and when it is drye they carry it unto the mill to grind,
and so it is faire meale and white. Also hony, wine and venim
are drawne out of other tres in the same manner, and they
put it in vessells to keþe. In that Isle is a dead sea, which is a
water that hath no bottome, and if any thing fall therein, it
shall never bee found: beside that sea groweth great Canes, and
vnder their rotes men finde a p;recious stone of great vertue,
so þat he that beareth one of those stones about him, ther may no
Iron greue him nor drawl blood on him, and therefore they
that haue those stones fight full hardly, for there may no wea-
pon that is of Iron grieue him, therefore they that know the

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manner, make their weapons without yron, and so they slay
them.

Of the kingdome of Talonach, the king whereof hath
many wiues, Chap lviii.



Then is there another Ile that men call Talonach
the same is a great land, and therein is great plen-
tie of fish & other goods, as you shal hereafter heare.
And they king of that land hath as many wiues
as he wil, a thousand and moe, and he never lyeth
but once by any one of them, also in that land is a great mer-
uaile, for all manner of fishes of the sea commeth therer once



a yere one after another, and lyeth neare the land, somtime on
the land, and so lie syre dayes and men of that land come the-
ther and take of them what they will, and then go those fishes
away and an other soyle commeth, and lyeth also thysse dayes, &
men take of them, and thus do all manner of fishes till all have
beene thore, and men haue taken what they will. But no man
can tell the cause why it is so. But they of that country say,
that those wiues come so therer to doe worship to their king,
for they say he is the worthiest king of the world, for he hath

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so many wives and getteth so many children of them. And that same king hath many elephants or moe which he falleth, and they be kept for his pleasure by the men of the country, so that he may have them ready at his hand when he hath any warre against any King or Prince, and then he doth put upon their backs castles and men of war as the use of the land is, and likewise doe other kings and princes therabout.



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Of the Iland called Raso, where men be hanged as soone
as they are sicke. Chap. lix.



AND from this Isle men goe to another Isle called Raso, and the men of this Isle when their friends are sicke, and that they beleue surely that they shall dye, they take them and hang them vp quicke on a treé, and say it is better that birds that are Angels of God eate them, then wormes of the earth. From thence men goe to an Isle where the men are of an ti kind, soz they nourish hounds soz to strangle men. And when their friends are sicke that they hope they shall dye, then doe those hounds strangle them, soz they will not that they die a kindly death, soz then should they suffer too great paine, as they say, and when they are thus dead they eate their flesh soz venison.

Of the Iland of Melke wherein dwelleth euill
people. Chap. ix.

MELOM thence men goe by sea through many Isles unto an Isle called Melke, and there bee full till people, soz they haue none other delight but soz to fight and slay men, soz they drinke gladly mans bloud which bloud

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blood they call good, and they that may slay most, is of most
same among them. And if there bee two men at strife, and af-
ter bee made at one, then must they drinke eyther others blood,
or else the accord is of no value. From this Isle men goe to an
other Isle that is called Traconit where all men are as beasts,



for they are vnireasonable, and they dwel in caues for they have
not wist to make houses, these men eate Adders and speake not,
but

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but make such a noise as Adders doe one to another, and they
make no force of riches, but of a stome that is of sofy coulours,
and it is called Eracout after that Isle, they know not the ver-
tus thereof, but they couet it for the great fairenesse.

Of the Iland named Macumeran, whereas the people
have heads like hounds. Chap. lxi..



From that Isle men goe to an other that is cal-
led Macumeran, which is a great Isle & a faire,
and the men and women of that country haue
heads like hounds, they are reasonable, and
worship an Ore for their God, they goe all na-
ked but a little cloath before their priuate mem-
bers, they are good men to fight, and they beare a great Tar-
get with whiche they cover all the body, and a speare in their
hand, and if they take any man in battaille, they send him to
their king, which is a great Lord and devout in his faith, so
he bath about his neck on a Cordis thre hundred Pearles
great and oient, and as we lay our Pater noster and other
prayers, right so their king saith every day thre hundred pray-
ers to his God before he eyther eate or drinch, and he beareth
also about his neck a Ruby, oient, smer and god, that is mire

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a sole and five fingers long. For when they chuse their king they give to him that Ruby to beare in his hand, & then they lead him riding about the cittle, and then ever after are they subiect to him, and therefore hee beareth that Ruby alway about his neck, for if hee beare not the Ruby, they would no longer hold him for King. The great Caane of Cathay hath much coueted this Ruby: but hee might never haue it, neither for warre nor for other goods, and this king is a full true and



righteous man, so men may goe safelie & surely through his land, and beare all that hee will, for there is no man so hardy to let them. And from thence men goe to an Isle that is called Silo, this Isle is more then an hundred mile about, and therein be many Serpents which are great, with yeallow-stripes, and they haue fourre feete, with shorft legs, and great clawes, some be fadom of length, and some of eight, and some of tenne, and some more, some lesse, and bee called Cocodzils, and there are also many wilde beasts and Elephants.

Also in this Isle and in many Isles therabout are many wilde geese with two heads, and there bee also in that country white Lions, and many other diuers meruailous beasts, and if I shold tell all, it wold be to long.

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¶ Of a great Iland called Dodyn, where are many men
of euill conditions.

Chap.lxij.



Then is there another Ile called Dodyn, and it is a great Ile. In the same Ile are many and divers sorts of men who haue euill manners, for the father eateth the son, & the son the father, the husband his wife, and the wife her husband. And if it so be that

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that the father b̄t sick, or the mother, or any friend, the son goes come to the priest of the law, and praiereth him that he wil aske of the Idoll if his father shall die of that sicknesse or not. And then the priest and the son kneele downe before the Idoll devoutly and aske him, and he answereth to them, and if he say that he shall live, then they kepe him well, and if he say that he shall dye, then commeth the priest with the sonne or with the wife, or any that is a friend unto him that is sick, and they lay their hands ouer his mouth to stop his breath, & so they slay him, and then they smite all the body into pieces, and prayeth all his friends to come and eate of him that is dead, and they make a great feast therof, and have many minstrels there, and eat him with great melody.

And so whan they haue eaten all the flesh, then they take the bones and bury them all singing with great worship, and all those of his friends that were not there at the eating of him haue great shame and reprole, so that they shal never moze be taken as friends.



And the king of this Isle is a great Lord and mighty, and he hath in every Isle other kings vnder him, and in one of these Isles are men that haue but one eye, and that is in the middest

D.y.

of

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at their front, and they eate not but flesh and fish all raw. And in another Isle dwelle men that haue no heads, and their eyes are in their shoulders, and their mouth is on their brest. In another Isle are men that haue no head ne eyes, & their mouth is in their shoulders. And in another Isle are men that haue flat faces without nose, and without eyes, but they haue two.



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small round holes in stead of eyes, and they haue a flat mouth without lips. And in that Ile are men also that haue their faces all flat without eyes, without mouth, and without nose, but they haue their eies & their mouth behinde on their shoulders.



And in another Ile are soule men that haue their lips about their mouth so great, that when they sleepe in the Sun, they couer all their face with their lips. And in another Ile are little men as dwarves, & haue no mouth but a little round hole, and through that hole they eate their meate with a pipe, and they haue no tongue, neither do they speak, but they blow and whistle, and so make signes one to another. And in another Ile are men with eares hanging unto their shoulders. And in another Ile are wilde men with hanging eares, and haue fete like an horse, and they run fast, and they take wilde beasts and eate them. And in another Ile are men that goe on their hands and fete like beasts, and are all rough, and will leape upon a tree like cats or Apes. And in another Ile are men that goe never vpon their knees mernailously, and haue on every fot bift toes. And in another Ile are folke that are both men and wemen, and haue members of both fot to engender with, & when they will they bise one at one time, and an other another time,



and they get children when they vse the members of a man,
and they beare children when they vse the members of a wo-
man, many other manner of folke b̄z in the same Iles there,
about of whom it were too long to tell all.

Of the kingdome of Mancy, which is a large kingdom
of the world. Chap. lxijj.

To goe from this Ile toward the East, after many
daies a man shall come to a kingdom called Man-
cy, and this is in great Inde, and it is the most de-
lectable and plentifull land in all the world. In this
land dwelle Christians & Sarasins, for it is a great
land, and therein are two thousand great Citties, and many
other townes. In this land no man goeth a beggning, for there
is no poore man, and there men haue beards as it were Cats.
In this Ile are faire women, and therefore some men call
that land Albany, for the white folke, and there is a cittie that
is called Latorim, and it is bigger then Paris, and in that land
are Birds twise greater then they b̄z here, and there is all
manner of vittaines good cheape. In this country are white
hens, and they beare no feathers but wōll, as shēpe do in our
land,

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Land, and women of that Country that are wedded beare crownes vpon their heads, that they may be knowne by. In this country they take a beast that is called a Lopre, and they kepe it to goe into waters o; riuers, & straight way he bringeth out of the water great fishes, and thus they take fysh as much as them needeth.

From this cittie men goe many dayes iourney to another. Cittie called Cassay, which is the fairest Cittie of the world; and that cittie is fiftie mile about, and there is in that Cittie aboue viij. principal gates without. From thence within thre myle is another great Cittie, and within this Cittie are more then twelue thousand bridges, & vpon each bridge is a strong tower, where the kepers dwell to keepe it against the great Caane, for it boundeth on his land, and on each side of the cittie runneth a great riner, and there dwell Christians and other, for it is a god and plenteous country, and there groweth right god wine, in this noble cittie the king of Mancy was wont to dwell and there dwell religious men, as friers. And men go vpon the river till they come to an Abbey of Monkes a little from the cittie, and in that Abbey is a great garden, and therin is many manner of trees of divers frutes, in that garden are

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are divers kindes of beasts, as Baboynes, Apes, Marmozets, and other, and when the covent haue eaten, a Monke taketh the relife and beareth it into the Garden, and smiteth once with a bell of siluer, which he holdeth in his hand, and anone cometh out these beasts that I speake of, and many moe, nere two or thre thousand, and he giveth them meat in faire vessells of siluer, and when they haue eaten, he smiteth the bell againe, and they goe away, and the Monke saith that those beasts are soules of men that are dead, and those beasts that are faire, are soules of Lords and other rich men, and those that are soule beasts are soules of other commens, and I asked them if it had not bene better to giue that relife to poore men, and they said there is no poore men in that country, but if there were, yet were it more almes to giue it to those soules that suffer there their penance, and may goe no farther to get their meat, then to men that haue wit, and may trauaile for their meat. Then men come to a Cittie that is called Chibens, and there was the first siege of the king of Nancy. In this cittie are thre score brydes of stome as faire as may bee made.

Of the Land of Pigme, the people whereof are but three spans long. Chap. lxijij.

Vhen men passe from that Cittie of Chibens, they passe ouer a great riuer of fresh water, and it is nere fourre mile broad, and then men enter into the land of the great Caane. This riuer goeth through the land of Pigme, and there men are of little stature, so they are but three spans long, and they are right faire both men and women, though they be little, and they are married when they are halfe a yere old, and they liue but eight yere, so he that liueth eight yere is holden right old, and these small men are the best workmen of silke and of cotten, and all manner of things that are in the world: and these men trauaile not no till land but they haue among them great men as we are, to trauaile for them, and haue great scorne of those great men, as we would haue of Gyants, or of them if they were among vs.

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Of the Cittie of Menke where a great Nauie is.

Chap. lxv.

From this Land men goe through many countries, cities, & townes, till they come to a cittie that men call Menke. In that city is a great nauie of shippes and they are as white as snow of the kinde of the wood that they are made of, and they are made as it were great houses with walles and chambers, and other easements.

Of the land named Cathay and of the great riches

thereof. Chap. lxvi.

And from thence men goe vpon a riuier that men call Ce-
Aremonian, and this riuier goeth through Cathay and doth
many times harme when it warcth great: Cathay is a faire
country and rich, full of gods and marchandise: therer come
merchants every yere so to fetch splices and other marchan-
dises more commonly then they do to other countries. And yee
shall understand that Marchaunts that come from Venice, or
from Gene, or from other places of Lomberdy, or of Italie,
they goe by sea and land xi. monethes and moze or they come
to Cathay.

Of a great citie named Cadon, therein is the great Caanes
pallace and siege. Chap. lxviij.

In the prouince of Cathay toward the East, is an old Cittie,
and beside that Cittie the Tartarians hane made another
cittie that men call Cabon that hath ry. gates, and between each
two gates is a great mile, so those two citties the old and the
new is round about xx. mile. In this cittie is the pallace and
siege of the great Caane, it is a full fayre place and great, of
which the wals about bee two mile, and within that are ma-
ny fayre places & in the garden of that pallace is a right great
hill on the which is another pallace, and it is the fayrest that
may bee found in any place, and all about the hill are many

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trēs bearing divers fruits, and about this hill is a great ditch, and there neere are many riuers on each side, and in those are many wylde Fowles that he may take and goe not out of the pallace. Within the hall of that pallace are rryght pillars of gold, and all the wals are couered with rich skinnes of beasts that men call Panthera.

Those are faire beasts and well smelling, and of the smell of those skinnes, none evill smell may come to the Pallace: those skinnes are as redde as bloud, and they shine so against the Sonne, that a man can scarcely vewhold them, and those skinnes are esteemed there as much as Gold. In the middest of the pallace is a place made that they call the Mountour for the great Caane, that is well made with precious stones and great, hanging about, & at the soure corners of the Mountour are foure nedders of gold, and vnder that Mountour and about are Conduits of Beuverage that they drinke in the Emperors Court. And the hall of that Pallace is richly dight and well: and first at the upper end of the hall is the Throne of the Emperour right high, where he sitteth at meat, at a Table that is well bordred with golde, and that border is full of precious stones and great Parles, and the grēces on which he goeth vp are of divers precious stones bordred with gold.

At the left side of his Throne is the seate of his wife, a degré lower then hee sitteth, and that is of Jasper, bordred with gold, and the seate of his second wife is a degré lower then the first, and that is also of god Jasper, bordred with gold, and the seate of the third wife is a degré lower then the second, for alway hee hath threē wives with him wheresoever hee is: besides these wives, on the same side sitteth other Ladies of his kinne, each one lower then other, as they are of degré, and all those that are married, haue a countersayte of a mans fot vpon their heads a cubite long, and all made with Precious stones, and about they are made with shining feathers of Peacockes or such other, in tokening that they are in subiection of man, and vnder mens feet, and they that are not wedded haue none such. And on the right side of the Emperour sitteth first his Sonne the whiche shall be Emperour after him, and hee sitteth

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Sitteth also a degré lower then the Emperour, in such manner of seates as the Emperour sitteth, and by him sitteth other Lords of his kinne, each one lower then other as they are of degré. And the Emperour hath his table by himselfe alone, that is made of gold and precious stones, or of white Christall or yellow, bordred with gold, and each one of his wines hath a table by her selfe.

And vnder the Emperours Table sitteth foure Clarks at his fete, that writeth all that the Emperour saith, be it good or ill. And at great feasts about the Emperours Table, and all other Tables in the hall is a Wine made of gold, that goeth all about the hall, and it hath many branches of Grapes, like to grapes of the Wine, some are white, some are yellow, some red, some gréne, and some blacke : all the red are of Rubies, of creames, or Allabonce, the white are of Christall or Wyall, the yellow are of Topaces, the gréne are of Emerandes, and Cristalites, and the black are of Quiches and Gerandes, and this Wine is made thus of precious stones so properly, that it seemeth that it were a Wine growing. And before the Word of the Emperour standeth great Lords, and no man is so hardie to speake unto him, except it be Musters for to solace the Emperour. And all the vessell that is served in his hall or chambers are of precious stones, and specially at the tables where great Lords eat, that is to say, of Jasper, Christall, Amatist, or fine gold, and the cups are of Emerandes, Saphires, Topaces, and other, of many manner of stones and siluer haue they no vessell, for they esteeme but little of siluer to make vessell off, but they make of siluer gréces, pillars and pavements of halls and chambers. And ye shall understand that my fellow and I were in wages with him rbi, monethes against the king of Mancy, vpon whom he made war, and the cause was, we had so great desire to see the nobilitie of his Court, if it were such as we heard speake off, and forsooth we found it more richer, and of greater royalltie then ever we heard speake off, and we should never haue beleued it, had we not seene it, but yee shall understand the use of our eating and drincking is more civile among vs then in those countries, for all the commons eat

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Upon skinnes of beasts on their knées, and eate but flesh of all manner of beasts, & when they haue all eate, they wiþe their hands in their skirts, and they eate but once on the day, and eate but little bþread, but the manner of the Lords is full noble.

Wherfore the Emperour of Cathay is called the great Caane. Chap. lxvij.

And yþe shall vnderstand why hē is called the great Caane, yþe know that all the world was destroyed with Noes floud, but Noe his wife and children: Noe had thre sons, Sem, Cham and Iapheth, Cham when hē saw his fathers priuities naked when hē slept, hē scorneþ it, and therefore hē was cursed, and Iapheth couered it againe. These thre brethren had all the land. Cham tooke the best part Eastward, that is called Asia. Sem tooke Afryke, and Iapheth tooke Europa. Cham was the mightiest and richest of his brethren, and of him are come the þanim folke, and divers manner of men of the Iles, some headlesse, and other men disfigured, so this Cham the Emperour there called him Cham and Lord of all. But ye shall vnderstand that the Emperour of Cathay is called Caane, and not Cham, and for this cause it is not long agoe that all Tartary was in subiection and thralle to other nations about, and they were made heardmen, to keþe beasts, and among them was viii. linages or kinds, the first was called Tartary that is the best, the second linage is called Tamahot, the third Furac, the fourth Malaire, the fift Hemoth, the sixt Hency, and the seanneth Sobeth. These are all holding of the great Caane of Cathay. Now it besell that the first linage was an old man, and he was not rich, and men called him Chanius. This man lay and slept on a night in his bed, and there came to him a knight all white sitting upon a white horse, and said to him, Caane liþest thou, God that is almighty sent me to thee, and it is his will that thou say to the viii. linages that thou shalt be their Emperour, for yþe shall conquere all the land about you, and they shall bee in your subiection as you haue bee in theirs, and when morrow came

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he rose vp and said to the seven linges, and they scorneed him and said hee was a sole, and the next night the same knight came to the viii. linges, and bad them in Gods behalfe to make Chanius their Emperour, and they shold be out of all subiection. And on the morrow they chose Chanius to be Emperour, and did him all worship that they myght doe, and called him Caane as the white knight calld him, & they said they wold doe as hee bad them. Then he made many statutes and lawes, the whiche they calld Isakan. The first statute was that they shold be obedient to God almighty & belue that hee shold deliuer them out of thraldome, and that they shold call on him in all their works. Another statute was, that al men that myght beare armes shold be numbered, and to each ten shold bee a master, and to a hundred a master, and to a thousand a master. Then hee commaunded to all the greatest and pricipallest of the viii. linges, that they shold forsake all that they had in heritage or lordship, and that they shold hold them payed of that he wold giue them of his grace, & they did so. And also he bad them that each man shold bring his eldest son before him, and slay his owne Son with his owne hands, and smite off their heads, and as soone they did his bidding. And when hee saw they made no letting of that he bad them, then bad hee them follow his banner, and then he put in subiection all the lands about him.

How the great Caane was hid vnder a tree, and so escaped
his enimies, because of a Bird. Chap. lxix.

AND it besell on a day that the Caane rode with a few men to see the land that he had won, and hee met with a great multitude of his enimies, and there hee was cast downe off his horse and his horse slaine, and when his men saw him at the earth, they thought hee had beene dead, and fled, and the enimies follored after, and when hee saw his enimies were far, he hid him in a bush, for the wood was thick there, and when they were come againe from the chace, they went to seeke him among the wood

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If any were bid there, and they found many, and as they came to the place wherē hē was, they saw a bird sit on a tree, the which bird men cal an Dible, & then said they, that there was no man for the bird sat there, and so went they away, and thus was the Caane saued from death, and so he went away on a night to his owne men which were glad of his comming: and from that time unto this day men of that Country have that Bird in great reverence, and for that cause they worship that bird above all other birds of the world.

And incontinent hē assembled all his men, and rode vpon his enimies and destroyed them, and when hē had won all the lands that were about him, hē held them in subiection: And when the Caane had won all the Lords to mount Welyan, the white knight came to him in a vision againe and said vnto him, Caane the will of God is that thou passe the mount Welyan, and thou shalt win many lands, and because thou shalt finde no passage, goe thou to the mount Welyan, that is vpon the sea side, and kneele nine times thereon against the East in worship of God, and hē shall shew thee a way how thou shalt passe, & the Caane did so, & anone the sea that touchēd the hill withdrew it selfe and shewed him a faire way of nine fote broad betwēne the hill and the sea, and so he passed right well with all his men, and then hē wan the land of Cathay that is the best land and the greatest of all the world, and for those ix. knelings and the nine fote of way, the Caane and the men of Tartary haue the number of nine in great worship.

Of the great Caanes letters and the writing about his Seale. Chap. lxx.

AND when hē had won the land of Cathay hē dyed, and then raygned after Cythoco the eldest Son of Caane and his other brothers went to win them lands in other countries, and they wan the land of Prusse, & of Rusie, & they did call themselves Caanes, but hē of Cathay is the greatest Lord of all the world, and so he called him in his letters and saith thus. Caane filius Dei excelsi.

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excelsi vniuersam terram colentium sumus imperator & Dominus Dominantium. That is to say : Caane Gods son, Emperour of all those that fill all the land, and Lord of Lords. And the writing about his great seale is. Deus in cœlo, & Caane super terram eius fortitudo omnium hominum Imperatoris sigillum : That is to say, God in heaven, Caane upon earth, his strength the seale of the Emperour of all men. And the writing about his private seale is. Dei fortitudo omnium hominum imperatoris sigillum : That is, The strength of God, the seale of the Emperour of all men. And though it bee so that they bee not christians, yet the Emperour and the Tartarians beleue God almighty.

Of the gouernance of the countrie of the great Caane.

Chap. lxxj.

Now haue I told you why hee is called the great Caane: Now shall I tell you of the gouerning of his Court when they make great feastes, and hee keepeþ foure principall feasts in the yere, the first is of his birth, the second when he was borne to the Temple to bee circumcised, the third is of his Idols when they begin to speake, and the fourth when the Idole beginneth first to do miracles, and at those times he hath men well arayed by thousands and by hundreds, and each one wot well what hee shall doe. For there is first ordained foure thousand rich barons and mighty, for to ordaine the feaste and to serue the Emperour, and all these barons haue crownes of Golde, well dight with precious stones and pearles, and they are clad in cloths of gold and camathas as richly as they may be made, and they may well haue such clothes, for they are there of less price then wollen cloth is here. And those foure thousand Barons are parted into foure parts, and each company is clad in divers colours right richly, & when the first thousand is passed and hath shewed themselves, then come the second thousand, and then the third thousand, and then the fourth, and none of them speaketh a word. And on the one side of the Emperours ta-

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ble sitteth many Philosophers of many sciences, some of Astro-
nomie, Nigromancie, Geometrie, Pyromacy, and many other
sciences, and some haue before them Astrolabes of Gold or pre-
cious stones full of sand, or of coales burning, some haue horo-
loges well dight and richly, and other many instruments af-
ter their Sciences, and at a certaine houre when they see time
they say to men that stand before them make peace, and then
say those men with a lond voice to all the hall now bee still a
while, and then saith one of the Philosophers each man make
reverence and incline to she Emperour that is Gods Son &
Lord of the world, soz now is time and houre, and then all men
encline to him and kneele on the earth, and then the Philoso-
pher biddeth them rise vp againe, and at another houre ano-
ther Philosopher biddeth them put their finger in their eares
and they doe so, and at another houre another Philosopher
biddeth that all men shall lay their hand on their heads, and
they doe so, and then hee biddeth them take them away, and
they doe so, & thus from houre to houre they bid divers things,
and I asked privily what it shold meane, and one of the mas-
ters said that the enclining & the knéeling on the earth at that
time hath this token, that all those men that knéeled so, shall e-
uermore bee true to the Emperour, that soz no gift nor threat-
ning they shall never bee traitours nor false to him, and the put-
ting of the finger in the eare hath this token, that none of those
shall heare any ill spoken of the Emperour, or his counsell. And
ye shall understand that men dight nothing, as clothes, bread,
drinke, nor no such things to the Emperour but at certaine
houres that the Philosophers tell, and if any man raise warre
against the Emperour in what country soever it be, these Phi-
losophers know it soone, and tel the Emperoz or his counsaile, &
he sendeth men thereto, for he hath many men. Also he hath ma-
ny men that keepeh birds, as gersankons, Sparhanks, Fan-
kons, Gentils, Laners, Sacres, Poppyniayes that can speake,
and many other: he hath ten thousand Elephants, Baboynes,
Marmozets and other, and he hath ever about him many Phi-
losophers more then two hundred that are christian men, and Ha-
rasins, but yet hee trusteth more in christian men then in Ha-
rasins.

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raſſins. And there is in that country many Saracins and other ſervants that are christians and conuerted to the faith, through preaching of god christian men that diwell there, but there are many that will not that men know that they are christians.

Of the great riches of the Emperour, and of his diſpending. Chap. lxxij.

 His Emperour is a great Lord, for he may diſpend what he will without number, because he spendeth neither ſilver nor gold, and maketh no money but of Lether or ſkinnes, and this ſame money goeth through all his land, and of the ſilver and gold buildest he his Pallace. And he hath in his chamber a pillar of gold in the which is a Ruby and a Carbuncle of a ſcote long, the which lighteth all his chamber by night, and he hath many other precious ſtones and Rubies, but this is the ričhest.

This Emperour dwelleth in the ſommer towards the North, in a Cittie that men call Haydus, and there it is cold enough, and in the winter he dwelleth in a Cittie that men call Camalach, and there it is right hot, but for the moſt part is he at Cadon, that is not farre thence.

Of the ordinaunce of the Lords of the Emperour when hee rideſt from one country to another to warre. Chap. lxxvij.

 And when the great Caane shall ryde from one Country to an other, they ordayne foure hosts of people, of which the firſt goeth before a dayes tourney, for that he ſtayeth at euery where the Emperour ſhall lyue on the morrow, and there is plentie of bittailes. And an other Host commeth at the right ſide of him, and an other at the leſt ſide, and in each Host is much Folke. And then commeth the fourth Host behinde him a bow draught, and there is moſe men in that, then in any of the other. And ye ſhall understand

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that the Emperour rideth on no horse, but when he will go to any secret place with a priuie meinte, where he will not be known, then he rideth in a Chariot with fourre wheales, & therupon is a chamber made of a tree that men call Lignum Aloes, that commeth out of Paradise terrestre, and that Chamber is covered with plates of fine golde, and precious stones and Pearles, and fourre Elephants and fourre Oren all white goes therein, and nine or sixe great Lords ride about him, so that none other men shall come nigh him, except the Emperour call any, and in the same manner with a Chariot & such boastes rideth the Empresse by an other side, and the Emperours eldes sonne in that same aray, and they hane so much people that it is a great mervaulle to see.

How the Empire of the great Caane is deuided into twelve Prouinces, and how that they doe cast incense in the fire where the great Caane passeth though the citties and townes, in worship of the Emperour.

Chap. lxxij.



IH C Land of the great Caane is deuided into twelve Prouinces, and every prouince bath more then two thousand Citties and townes. And when the Emperour rideth through the country, as he passeth through citties and townes, each man maketh a fire before his house, and casteth therein Incense and other things that give god smell to the Emperour. And if any men of Religion that are christian men dwelle neare where the Emperour commeth they mette him with Procession, with Crosse & holy water, and they sing Veni creator spiritus, with a loud voice, and when he seeth them comming he comandeth the Lords that they ride neare to them to make way that the Religious men may come to him, and when he seeth the Crosse he doth off his hat that is made of precious stones and great Pearles, & that hat is so rich that it is mervaulle to tell, and then he inclineth to the Crosse, and the prelate of the religious men saith Omissis before him and giuesth him the bles- sing

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Mng with the crosse, and hē enclineth to the blessing full devoutly, and then the prelate giveth him some fruit to the number of ix. peares or apples or other fruit, in a platter of golde, and then the Emperour taketh one thereof, and the other hē giveth to his Lords, for the maner is such there, that no strange men shall come before the Emperour, but hē give him somewhat after the olde Law that saith. Non accedit in conspectu meo inanis, that is to say. No man come into my sight idle. And then the Emperour biddeth these religious men that they goe forth, so that men of his hoste desile them not, and those religious men that dwel where the Empresse or the Emperours son commeth, they doe in the same manner.

How the Caane is the mightiest Lord of all the world. Chap. lxxv.



This great Caane is the mightiest Lord of the world, for Prester Iohn is not so great a Lord as hē, nor the Soudan of Babylon, ne the Emperour of Persia. In this land a man hath an hundred wiues, some ri. and some more, some lesse, and they take of their kin to wiunes, all save their sisters, their mothers and daughters, & they take also well their stepmother if their father be dead, and men and women hane all one manner of clothing, so that they may not bē knowne, but the women that are marryed beare a token in their heads, and they dwel not with their husbands, but hē may ly by any as hē will. They hane plenty of all manner of beastes save swine, for they will kepe none, and they beleue well in God that made al things, and yet hane they Idols of gold and siluer, and to those Idols they offer their first milke of beastes.

Yet of other manners of this country. Chap. lxxvj.

The Emperour the great Caane hath thre wiunes, and the principall wife was Prester Johns daughter. And the people of this Country begin to doe all their things in the newe

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Mone, and they worship much the Sun, and the Mone, those men ride commonly without spurres, for they hold it a great sin to b^reake one bone with another, and to spill myke on the ground, or any other licour that men may drinck, and the most sin that they may doe, is to pissh in their houses where they dwell, and hee that pisseth in his house shall bee claine, and of those sins they shew them to their priests, and for their penance they shall gine siluer, and the place where they haue pisshed shall be hallowed, or else may no man come there. And when they haue done their penance they shall passe through a fire or two to make them cleane of their sins. When they haue eaten they wipe their hands vpon their skirtes, for they haue no Table clothes except it bee right great Lards, and when they haue all eaten, they put their dishes or platters not washed in the pot or candron with the flesh that is left when they haue eaten, vntill they will eate another time, and rich men drinks milke of Mares, Asses, or other beasts, and other beverage, that is made of milke and water together, for they haue neither beere nor wine. And when they goe to war they war full wisely, and each man of them beareth two or thre bowes, and many arrowes and a great hatchet, gentlemen haue short swordes, and he that fayeth in battaille they slay him, and they are ever in purpose to bring all the land in subiection to them, for they say, it is prophesied, that they shall bee overcome by shot of archers, and that they shal turne them to their law, but they wot not what men they shall bee, and it is great perill to pursue the Tartarians when they fye, for they will shooe behind and slay men as well as before, and they haue small eyes as little byrds, and they are commonly false, for they hold not their promise. And when a man shall dye among them, they sticke a speare in the earth beside him, and when he draweth to the death, they goe out of the house till he be dead, then they put him in the earth in the field.

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How the Emperour is brought vnto his graue when
he is dead. Chap. lxxvij.



¶d when the Emperour is dead, they set him into a cart in the middest of the tent, and then set before him a Table couered with a Cloth, and therepon they set flesh and other meate, and a cup full of milke of a Mare, and they set a Mare with a colt by him, and a horse fadled and bridlede, and they lay vpon the horse gold and siluer, and all about him they make a great grane, & with all the things they put him therein, as the tent, horse, gold and siluer, and all that is about him, & they say, when hee commeth into another world hee shall not bee without an house, nor horse, ne siluer, nor gold, and the Mare shall give him milke, and bring soþ moþe horses till hee bee well stured in an other world, and one of his chamberlaines or servants is put with him in the earth soþ to doe him service in the other world, soþ they beleue that when hee is dead hee shall goe to another world, and bee a greater Lord there then here, and when hee is laid in the earth, no man shall bee so hardy soþ to speake of him before his friends.

When the Emperour is dead, how they chuse and
make another. Chap. lxxvij.

A ¶d then when the Emperour is dead the seauen Linges gather them together, and they touch his son, or the next of his blod, and they say thus, we will, and we ordaine, and we pray thee that thou wilt bee our Lord and Emperour, and hee enquireth of them and saith, if yee will that I raigne ouer you, then must yee doe all that I bid you doe. And if hee bid that any shall bee slaine, hee shall bee slaine, and they answeare all with one voyce, all that yee bid shall bee done. Then said the Emperour, from hence forth my word shall cut as

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my sworde, and then they set him in a chatre and crowne him, and then all the god townes thereabout send to him presents so much that he shall haue more then C. Cammels laden with gold and silver besyde other iewels that he shal haue of Lords, as precious stones and gold without number, and horse, and rich clothes of Camacas and Tarins, and such other.

What Countries and Kingdomes lye next to the
land of Cathay, and the fronts thereof.

Chap. lxxix.

IHis land of Cathay is in Asia the deepe, and this same Land reacheth toward the West upon the Kingdome of Serey, the which pertained sometime to one of the three kings that went to seeke our Lord in Bethlehem, & all those that come of his kin are christian men. These men of Tartary drincke no wine. In the land of Cozosaym, that is at the North side of Cathay is right great plentie of godes, but no wine, the which hath at the East side a great wilderness that lasteth more then an hundred dayes journey, and the best cittie of that land is called Cozosaym, and after the name of that cittie is the land called, and men of this land are god warriours and hardy, and thereby is the kingdome of Comayne, this is the most and the greatest kingdome of the world, but it is not all inhabited: for in one place of the Land is so great cold, that no man may dwell there for cold, and in another place is so great heat, that no man may dwell there, and there are so many saithes that a man cannot tell on what side he may turne him, and in this land are few trees bearing fruit. In this land men lye in scutes, and they burne dung of Beastes for lacke of wood. This Land descendeth toward Huse & Rossy, and through this land runneth the River Echel, that is one of the greatest rivers of the world, and it is frozen so hard every yere that men fight thereupon in great battailes on horse and footmen more then C. M. at once. And a little from the River is the great st. Ocean, that they call Maure,

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Maure, and betwene this Maure and Aspy is a full strayght passage to go toward Inde, and therefore king Alexander did make there a cittie that men call Alexander, for to keepe that passage, so that no man may passe vntille he haue leauue, and now is that cittie called Port de Fear, and the principall city of Comaine is called Sarachis, that is one of the thre wayes to goe to Inde, but through this way may not many men go but if it be in winter, and this passage is called Verbent. And another way is to goe from the land of Turkescon through Persia, in this way are many dayes tourneys in wildernes. And the third way is that commeth from Cosmane and goeth through the great cittie & through the kingdome of Abachare. And ye shall understand that all these kingdomes and Lords unto Persia are holden of the great Caane, and many other, and therefore hee is a great Lord of men and of land.

Of other wayes comming from Cathay toward the Greeke Sea, and also of the Emperour of Persia. Chap.lxxx.



O W^e that I haue shewed you the lands towards the North, to come from the lands of Cathay to the lands of Pruse & Rusy, wheres Christian men dwelle. Now shall I shew vnto you of other lands and kingdomes, in coming downe from Cathay to the Greeke sea, where Christian men dwelle, and forasmuch as next the great Caane of Cathay, the Emperour of Persia is the greatest Lord, therefore I shall speake of him, and ye shall understand that hee hath two kingdomes, the one beginneth Eastward, and it is the kingdome of Turkescon, and it lasteth Westward to the sea of Caspy, and Southward to the land of Inde. This land is great and plaine and well manned with god citties, but two most principall, the which are called Bacirda, and Hormagant. The other is the kingdome of Persia, and lasteth from the River of Phison vnto great Armony, and Northward vnto the sea of Caspy, and Southward to the land

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land of Inde, and this is a full plenteous country and a good: In this land are thre principall citties, Passaboz, Saphen, and Sermesse.

Of the land of Armony which is a good land, and of the land of Myddy. Chap. lxxxij.

Here is the land of Armony, in the which was sometime thre kingdomes, that is a good land and plenteous, and it beginneth at Persia, and lasteth westward to Turky of length, and in breadth lasteth from the Cittie of Alexander (that now is called Port de Fcar) vnto the land of Myddy. In this Armony are many faire citties, but Canrissy is most of name. Then is the land of Myddy, and it is full long and not broad, and beginneth Eastward at the land of Persia and Inde the lesse, and lasteth Westward to the kingdom of Chalde, and Northward to little Armony, in this Myddy are many great Hills and little Plaines, and there dwelle Sarassins and other manner of men, that men call Cozdines and Kermen.

Of the kingdome of George and Abcan, and many meruailes. Chap. lxxxij.

Here next is the kingdome of George that beginneth Eastward at a great hill that men call Abioz, this land lasteth from Turky to the great Sea, and so to the land of Myddy, and great Armony, and in this Land are two Kingdomes, one to Abcan, and an other of George, but he of George is in subiection of the great Caane, but he of Abcan hath a strong Countrie, and defendeth him well against his enimies, and of this land in Abcan is a great maruaile, for there is a country in this land that is neare thre dayes iourney in length, and is called Hamson, and that countrey is all covered with darknesse, so that it hath no light, that no man may see there, and no man dare goe into that countrey.

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for darknesse. And neverthelesse men of that country therby
say that they may sometime heare therein the voice of men &
horse crying, and cocks crow, and they know well that men
dwell there, but they know not what manner of men. & they
say this darknesse comes through the miracle of God, that he
did for Christian men there. So there was a wicked Empe-
rour that was of Poy, and was called Saures, and he pur-
ed sometime all christian men to destroy them, and did make
them do sacrifice to their false gods, & in that country dwelled
many christian men the which left all their goods and cattell, &
riches, and would goe to Grece, and when they were all in a
great plaine that is called Mecon, the Emperour and his men
came to slay the christian men, and then the christian men knew
led alone and prayed to God, and anon came a thicke cloud
and conered the Emperour and all his hoalls, so that he might
not goe away, and so distrelled they in darknesse, and they ne-
ver came out after: and the christian men went forward as they
would, and therefore they say thus. A domino factum est istud,
& est mirabile in oculis nostris, That is to say, of our Lord is
this done, and it is maruallous in our eyes. Out of this land
commeth a river whereby men may see by good tokenes that
men dwell therein.

Beast Of the land of Turkey, and diuers other countries,
and of the Land of Mesopotamia.

Hen next is the land of Turkey, that reacheth to great Armony, and therein are many countries, as Capedoce, Saure, Bypke, Duerion, Paton and Genelb, in each one of these countries are many goddes-clities, and it is a plaine land with few hills and Riners, and then is the kingdome of Mesopotamia, that beginneth Westward at the stome of Tygre at a Cittie that men call Nossell, and it lasteth Westward to the stome of Gophrate, to a Cittie that men call Rocham, unto Westward from biis Armony, unto the wil-



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derneſſe of Inde the leſſe, and it is a god land and plaine, but there is ſew riuers, and there is but two hils in that land, the one is caſted Simar, and the other Viſon, and it reaſereth vnto the land of Calde, and þe ſhall underſtand that the land of Ethiopia reaſereth Eaſtward to the great Wildernesſe, Westward to the land of Noby, Southward to the land of Maratan, and Northward to the red ſea, and then is the Maritan that laſteth from the hils of Ethiopia vnto Liby the high, and the low, that laſteth to the great ſea of Spaine.

¶ Of diuers countries, kingdomeſ, and Iles, and meruailes beyond the land of Cathay. ¶ Chap. lxxxij.

Now haue I ſaid and ſpoken of many things on this ſide of the great kingdome of Cathay, of whom many are obeiant to the great Caane. Now ſhall I tell of ſome lands, countreies and Iles that are beyond the land of Cathay. Who ſo goeth from Cathay to Inde the high and the low, he ſhall goe through a kingdome that men call Cadissen, and it is a great land, there groweth a manner of fruit as it were gourdes, and when it is ripe, men cut it a ſunder, and they finde therein a beast as it were of flesh, and bone, & bloude, as it were a little lambe without wolle, and men eate the beast and fruit alſo, and ſure it ſemeth very ſtrange. Nevertheleſſe I ſayd to them that I held that fo; no meruaile, for I ſaid that in my country are treſes that beare fruit that become birds ſlying, & they are god to eat, and that that falleth on the water liueth, and that that falleth on the earth dyeth, and they meruailed much therat. In this land and many other therabout, are treſes that beare cloues, and nutmegs, and chanell, and many other ſpices, and there be viues that beare ſo great grapes that a ſtrong man ſhall haue enough to beare a cluſter of grapes. In that ſame land are the hils of Caspy that men call Vaber, and encloſed within thofe hils are the Jewes of the r. kindes that men call Gog and Mageg, and they may come out on no ſide. Ther were encloſed my kings, with their folke that dwel-

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led betwene the hils of Syche: and king Alexander chased them therber among those hils, soz hee trusling to haue enclosid them ther through the working of men, but hee might not, and when hee saw hee might not, hee prayed to God that hee wouold fulfill that whiche hee had begun, God heard his prayer and enclosed the hils all about them but at the one side, and ther is the sea of Calpy. Here some men myght aske, if there be a sea on one side, why goe they not out there, for thereto aunswere I that although it be called a sea, it is not a sea, but a poole standing among hils, and it is the greates poole of all the world, and though they go ouer that poole, yet they wot not where to arive, soz they can no speach but thair owne. And yet shall understand that these Ielues which dwel among the hils haue no law among them, and yet they pay tribute for their land to the Queen of Armonyn; and sometyme it is so that some of these Ielues goe ouer the hils, but many may not passe thers together soz the hils are so great and high. Neverthelesse, men say in that country therby that in the time of Antichrist they shall doe much harme to christians men, and therefore all the Ielues that dwel in divers parts of the world learme soz to brake Chaym, soz they hope that these Ielues that dwell

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among

among the hills aforesaid shal come out of the hills and speake all Hebrew and nought else, and then shall these Jewes speake Hebrew to them and lead them into Christendome so to destroy Christian men. For these Jewes say they know by their Prophesies that those Jewes that are among those hilles of Caspy shall come out, and christian men shall bee in their subjection as they be vnder Christian men now. And if yee will know how they shall finde the passage out, as I have vnder stood I shall tell you. In the time of Antichrist a Fore shall make his deme in the same place where King Alexander did make the Gates, and he shall dig in the earth so long till he pierce it through and come among the Jewes, and when they see the Fore, they shall haue great meruaile of him, for they never saw such a beast, but other Beastes haue they among them many, and they shall chase this fore and pursue him vntill that he bee fled againe into his hole that he came from, and then shall they dig after him vntill they come to the gates that Alexander did make of great Stones well dight with morter, then shall they breake the gates and they shall finde the way forth.

Of the land of Bactrie and of many Griffons and other beasts.

Chap. bxxv.



From this land men shall go unto the land of Bactrie, where are many wicked men and fell, in that land are trees that beare woll, as it were sharpe, of which they make cloth. In this land are Potaimes that dwell sometime on land, sometime on water, and are halfe a man and halfe a horse, and they feede on men when they may get them. In this land are many Griffons more then in other places, and some say they haue the body before as an Eagle, and behinde as a Lyon, and it is truth, for they be made so, but the Griffon hath a body greater then eight Lyons and stronger then an hundred Eagles, for certaintly he will beare to his nest flying a horse and a man upon his back, or two men yoked togither as they goe at plough, for he hath

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hath long nailes on his feete as great as it were horns of Dren,
and of those they make cups there to drinck with; and of his
ribs they make bowes to shott with.

Of the way for to goe to Prester Johns land which is

Emperour of Inde.

Chap. lxxxvij.

Rom this land of Battie men goe many dayes jour-
ney, to the Land of Prester John, that is a great Em-
perour of Inde, and men call his land the yle of Pan-
troze. This Emperour Prester John holdeth a great
land, and many god cities and god townes. In his kingdome
are many great Iles and large, for this land of Inde is parted
into Iles because of great flocks that come out of Paradise;
and also in the sea are many great Iles. The best citle that is
in the Ile of Pantroze is called Pile that is a noble citle and
a rich. Prester John hath vnder him many kings and divers
people, and his land is god and rich, but not so rich as the land
of the great Caane, for merchants come not so much thereto
as they doe into the land of the great Caane, for it is too long
a journey. And also they finde in the Ile of Cathay all things
that they haue neede of, as spicery, clothes of gold and other
riches, and although they might haue better cheape in the land
of Prester John, then in the land of Cathay, and more fine, ne-
verthelesse they wil not go thereto by reason of the length of the
journey, and great perils on the sea, for there are many places
in the sea where are many rocks of a stone that is called Ada-
mand, the whiche of his owne kinde draweth to him all man-
ner of iron, and therefore there may no ships that haue from
Naples passe, but it draweth them to it, and therefore they dare
not go into that country with ships for dread of the Adamant.
I went once into that sea & saw as it had beeke a great Ile of
trees, stocks & banches growing, and the shippmen told me that
those were great ships that abode there through the vertue of
the Adamants, and of things that were in the ships, whereof
those trees sprong and wared, and such rocks are there ma-
ny in divers places of that sea, and therefore dare there no

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Ship.

Shipmen passe that way. And another thing also is, that they dread the long way, and therefore they go west to Cathay, and that is neerer unto them. And yet it is not so neare, but that from Venice or Gene by Sea to Cathay is ri. or xij. moneths journey. The land of Prester John is long, and Merchants passe therethrough the land of Persia, and come bynto a Cite sie that men call Hermes, for a Philosopher that was called Hermes founded it, and then passe an arme of the Sea, & come to another Cite that men call Saboth, and there finde they all marchandises, and popinayes as great plenty as larks in our country. In this Country is little wheats or barley, and therefore they eat rice, milke, and cheese, and other fruits. This Emperour Prester John weddeth commonly the daughter of the great Caane, and the great Caane his Daughter. In the land of Prester John is many divers things and many precious stones so great and so large that they make of them vessels, platters and cups, and many other things of which it were too long to tell, but somwhat of his law and of his faith I shall tell you.



His Emperor Prester John is christened and a
great part of his land also, but they have not all
the articles of our Faith, but they believe well in
the Father, the Sonne, and the holy Ghost, and they
are full devoute and true one to another, and they
make no force of cartell. And her bath under him xxiij. p;ouins.
tes and countries, and in each one is a king, and those kings
have other kings under them. And in this land are many mer-
vailles, for in this land is the gawely sea that is of sand and
grauile and no drop of water, and it ebbeth and floweth with
right great waves as an other sea doth, and it is never drie-
ing drie, and never dry, and no man may passe that land be-

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word II. And althoigh ther be no water in the sea, yet ther
may finde therin right good fish, and of other fishlyng and shape,
then are in al ny other seas, and also they are of a full god fayre,
and swete and god to eat. And thre dages journey from that
sea are many great hils, through which runneth a great flond
that commeth from paradise, and it is full of pectious stones
and no drop of water, and it runneth with great waues into
the gravelly sea. And this flond runneth thre dages in the
weke so fast, and streth great stones of the rockes with him
that make much noyse, & as soone as they come into the gravelly
sea, they are no more stene, and in those thre dages when it
runneth thus no man dare come in it, but the other dages
men goe therein when they will. And so beyond that flond
toward that wildernes is a great plaine among hils all sande
and gravelly, and in that plaine grow treas that at the rising
of the sun each day begin to grow, and so grow they till mid-
day, and beare fruit, but no man dare eate of that fruit, for it
is a manner of yron, and after midday it turneth agayne to the
earth, so that when the sun goeth downe it is nothing stene,
and so doth it every day: and there is in that wildernes ma-
ny wilde men with hornes on their heads right hidious, and
they speake not but ront as swine, and in that country are ma-
ny popiniapes, that they call in their language Pistak, and they
speake through their owne kindes partly as a man, and those
that speake well haue long tonges and large, and on every
feete five toes, but there are some that haue but thre toes, but
those speake naught or very ill.

Of another Iland where also dwelleth good people ther-
in, and is called Sinople. Chap. lxxxviiij.

 Then is there an other Isle that is called Sy-
nople, wherein also are god people and trae,
and full of god faith, and they are much like
in their living to the men before said, and
they go all naked. Into that Iland came King
Alexander and when he saw their god faith
and

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and troufh and their god belefe he said that he woulde doe them no harme, and had them aske of him riches or ought else, and they shoulde have it. And they answered that they had riches enough, when they had meat and drinck to sustaine their bodies, and they said also that riches of this world is nought worth, but if it were so that hee might graunt them that they shoulde never dye that woulde they pray him. And Alexander sayd that might hee not do, for hee was mortall and shoulde die as they shoulde. Then said they, why art thou so proud and wouldest win all the world, and haue it in thy subiection as it were a God and hast no ferme of thy life, and thou wylt haue all riches of the world, the which shall forlake thee or thou forsake it, and thou shalt beare nothing with thee, but it shall remaine to other, but as thou were borne naked, so shalt thou be done in earth. And Alexander was greatly affested at this speach, and thought it be so that they haue not the Articles of our faith, nevertheless I beleue that God liketh their service as hee did of Job that was a Panim, the which he held for his true servant and many other. I beleue well that God loueth all those that loue him and serue him meekely and truly, and that despise the vaine glory of the wold as these men doe, and as Job did, and therefore sayd our Lord through the mouth of the holy Prophet Esay, Ponam eis multiplices leges meas, that is to say, I shall put lawes to them in many manners, and the gospell saith thus. Alias oves habeo quæ non sunt ex hoc ouili, that is, I haue other shépe that are not of this fold: and thereto accordeth the vision that S. Peter saw at Joppa, how the Angell came from heauen & brought with him of all manner of beasts, as serpents and divers soules, saying to Saint Peter. Take and eate, and Saint Peter answered, I never eat of any uncleane beast. And the Angell said to him, Non dicas immunda quæ Deus mundauit. That is to say, Call thou not those things uncleane that God hath clensed. This was done in token that men shoulde not haue any man in disdaine for their divers faimes, for we wot not whom God loueth, and whom God hateth. *Qui sunt in aliis linguis. Quia illa est omnia. Of
Gos.*

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¶ Of two other Iles, the one is called Pitam, wherein be little men that can eate no meat, and in the other Iles are the men all rough of feathers. Chap. lxxxix.



Here is another Isle that men call Pitam, the men of this land till no ground, so; they eat nothing, and they are small, but not so small as Pigmens. These men live with smell of wilde apples, and when they goe far out of the countrey they beare Apples with them, so; anone as they loose that sanoour of apples they dye, they are not reasonable, but as wilde beasts. And there is another Isle wher the people are all feathers, but their face and the palmes of their hands, these men goe as well about the sea as on the land, and they eate flesh and fish all raw, in this Isle is a Riuere that is two mile and an halfe broad that men call Renemar.

¶ Of a rich man in Prestre Johns land, named Catolohnapes, and of his garden, Chap. xc.



In an Isle of Prestre Johns land, that men call Miscoach, there was a man that was called Catolohnapes, hee was rich and had a faire castell on a hill and strong, & hee made a wall about the hill right strong and faire, within hee had a faire garden wherin were many treas bearing all manner of fruits that hee might finde, and hee had planted therein all manner of hearbs of god smell and that beare flowers, and there were many faire wels & by them was made many hals and chambers well dight with gold and azur, and hee had made there diners stories of beasts and birds that sung, and turned by engin or orbage as they had beeene quicke, and hee had in his garden all things that might bee to mans solace and comfort, hee had also in that garden maydens within the age of xv. yere the fairest that hee might finde.

lnde, and men children of the same age, and they were clothed
 with clothes of gold, & he sayd that they were Angels, and he
 caused to bee made certaine hils, and enclosed them about with
 precious stones of Jaspis and chistal and set in gold and pear-
 les and other manner of stones, and he made a conduite un-
 der the earth, so that when he would, the wels ran sometime
 with milke, sometime with wine, sometime honde, and this
 place he called Paradise, and when any yong bacheler of the
 country knight or squire commeth to him for solace or disport
 he leadeth him into his paradise, & sheweth them these things,
 as the songs of birds, and his damsels, and wels, and he did
 strike divers instruments of musick in a high tower that might
 bee heard, and said they were Angels of God and that place
 was paradise, that God had graunted to those that believed,
 when he saith thus. Dabo vobis terram fluente lac & ruel.
 That is to say, I shall give you land flowing milke and honde.
 And then this rich man did make these men drinke a manner
 of drinke of which they were dronken, and he said to them if
 they would dye for his sake, when they were dead they should
 come to his Paradise, and they should bee of the age of those
 maidens, and should dwell alway with them, and he would
 put them in a fairer Paradise, where they should see God in
 his ioy and in his maiestie, and when they graunted to doe
 that hee would, and hee had them goe and slay such a Lord,
 or a man of the Countrie that hee was wroth with, and that
 they should haue no dread of any man, and if they were slaine
 themselves for his sake, hee should put them in his Paradise
 when they were dead. And so went those Bachelors to slay
 great Lords of the country, and were slaine themselves in hope
 to haue that Paradise, & thus hee was auenged of his enimies
 through his deceit, and when rich men of the country percei-
 ued his cautell and malice and the will of this Catolonapes,
 they gathered themselves together and assailed the castle and
 slew him and destroyed all his gods and his fayre places and
 riches that were in his Paradise, and the place of the wals are
 there yet, and some other things, but the riches are not, and it
 is not long agoe since it was destroyed.

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Of a perillous valley that is beside the River of
Pison. Chap. xcj.



AND a little from that place on the left side, beside the riner of Pison is a great mervualle. There is a valley betwene two hils and that is soure myle long, and some men call it the valley enchantint, some the valley of Diuels, some the valley perillous, and in that valley are many tempests, and a great noyse very hydious both day and night, and sound as it were a noyce of Tabers and Trumpets as it were at a great feast. This valley is full of Diuels and bath bæne alway, and men say there is an entrie to hell. In this valley is much gold and siluer, wherfore many christian men and other goe thereth for couetise of that gold and siluer, but few of them come out againe, so they are anone strangled with Diuels, and in the middest of that Valley on a Rocke is a Visage, and the head of a Kene bodely, right hidious and dreadfull to see, and there is nothing sene but the head to the shoulders, but there is no Christian men nor other in the world so hardy, but that hee wold bee greatly afraid to behold it, for hee beholdeth each man so sharpli and fellly, and his eyes are so stiring, and sparkling as fire, and hee chaungeth so oft his countenance that no man dare come neare so all the world, and out of his nose commeth great plentie of fire of divers colours, and sometime is the fire so stinking, that no man may suffer it, but alway a god Christian man, and one that is dede in the faith may goe thereto without harme if they call to God onely for forgiuenesse of their sinnes, then shall the Diuels haue no power over them. And ye shall understand that when my fellowes and I were in that valley we had full great doubt if we shold put our bodies in a venture to goe through it, and some of my fellowes agreed thereto and some would not, and there were in our company two Fryers minsters of Lombardie who said if any of vs wold goe in they wold also, as they had sayd so upon trust of them we sayd that we wold goe, and we dyd

make our prayars to God for our safegard, and so we went in rittj. men, and when we came out we were but 5. and we wist not whether our fellowes were lost there, or that they tourned againe, but we saw no more of them, other of my fellowes that would not goe in with vs, went about another way so to bee before vs and so they were, and we went through the baley and saw there many meruadous things, gold, silver, precious stones and Jewels great plenty as we thought, whether it were so or no I knowe not, for diuels are so subtil and false, that they make many times a thing to seeme that it is not, so to deceive men, and therfore I would touch nothing for bread of enimies that I saw there in many liknesses, what of dead bodies that I saw lyne in the baley, but I dare not say that they were all bodies, but they were bodily shaptes through making of diuels, and we were often cast downe to the earth by wind, thunder and tempest, but God helped alway, and so passed we through that baley without perill or harme thankes be to God.

Of an Isle wherein dwell people as great as Giants, of xxvij. or xxx. foote of lenght, and other things.

And beyond that baley is a great Isle, where be people as great as Gyants of rrbij. foote long and they haue no clothing but beastes skinnes that hang on them, and they eate no bread but flesh raw, and they drinke milke, and they haue no houses, and they eate glodier flesh of men then other, and men say to vs that beyond that Isle is an Isle where are greater Gyants, as xii. or li. foote long, and some sayde l. cubites long, but I saw not them, and among those Gyants are great shépe, as it were young Oren, & they haue great woll, these shépe haue I seene many times. An other Isle is there Northward where are many evill & fell women, and they haue precious stones in their eyes, and they haue such force that if they behold any man with wrath, they slay them with beholding as the Wasalyke doth. An other Isle is

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There of fayfer folke and god, where the custome is such, the first night that they are webbed, they take a certaine man that is ordained therfore, and let him lye by their wifes to haue their maidenhead, and they give him great reward for his trauaile, and those men are called Cadlybren, for men of that country hold it a great thing to make a woman no maiden, and if it be so that the husband finde her a mayden the next night after (for peradventure hee that lay by her was dronken, or for any other cause) the husband shall complaine of him to the Lawyers that hee hath not done his deour, and he shall grieuously bee punished and chastised, but after the first night they keepe their wifes well, that they speake not with those men, and I asked what was the cause why they had that custome, and they sayd, heretofore men lay with their wifes first and no other, and their wifes had serpents in their bodies, & stong their husbands in the yard or on their bodyes, and so was many men slaine, and therefore had they that custome to let other men haue their maidenhead, for dread of death, and thus they suffer them to assay the passage, or they aduenture.

Of women which make great sorrow as their children are borne, and great ioy when they are dead. Chap.xcij.

AND other Isle there is where women make great sorrow when their children bee borne, and when they are dead they make great ioy and cast them in a great fire and burne them, and they that love well their husbands when then are dead they cast them in a fire to burne them, for they say that fire shal make them cleane of all filth and vices, & they shall bee cleane in an other world, and the cause why they weepe when their children are borne, and that they ioy at their death, they say a childe when hee is borne commeth into this world to haue tranaile, sorrow and heauynesse, & when they are dead they goe to Paradise where Rivers are of Milke and Honey, and there is life and ioy and plenty of gods without tranaile or sorrow. In this Isle they elect their kings by voyses, & they chuse him not for his riches,

The voyages and trauailes

and noblenesse, but him that is of gud conditions, and most righteous and true, that iudgeth every man truly, little and much after their trespass, and the king may iudge no man to death, without counsell of his Barons and that they all assent. And if it so bee that their King doe a great trespass, as slay a man, or such like, hee shall dye also, but hee shall not be slaine, but they shall charge and forbide that no man bee so hardie to beare him company, nor to speake to him, ne giue him meate nor drinke, & thus hee shall die, for they spare no man that hath done a trespass, for loue, lordship, riches nor noblenesse, but they doe him right after that hee hath deserved.

Of an Iland where men wed their owne daughters
and kinswomen.

Chap. xcijj.

There is an other Ile where is great plentie of people, and they never eate flesch of Hares nor of Hens, nor Garle, yet is there many of them, but they eate of all other beasts, and they drinke milk, in this country they wed their owne daughters and other of their kin, as them liketh, and if there bee ten or eleven men in one house, each one of their wifes shall bee common to other, and at night one haue one of the wifes, and an other night an other, and if shée haue any child shée may giue it to whom she will so that no man know it to bee his. In this land and many other places of Inde are many Crocodilles, that is a manner of long Serpent, and on nights they dwel on water, and on dayes they dwel on land and rocks, and they eate not in winter. These serpents slay men and eat them weeping, and they haue no tongue.

In this country and many other, men cast seide of cotton, and sow in each yere, and it groweth as it were small trees, and they beare cotton. In Arabie is a kinde of beast that some men call Garsants, that is a sayre beast, and he is higher then a great courser or steed but his neck is nere xx. cubites long, and his taile like a Hart, and hee may looke ouer a high house,

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and there are many Camelions that is a little beast, and hee never eateth or drinke, and hee chaungeþ his colour often, for sometime hee is of one colour and sometime of another, and hee may change him into all colours that hee will, sene black and red. There are many wilde swine of many colours, and as great as Oren, & they are spotted as it were small falwnes, and there are Lyons all white, and there be other Beastes, as great as steedes that men call Lanhozans, and some men call them Tents, and their head is black, and three long hornes in his front, as cutting as sharpe swords, and hee chaseth and will slay Eliphants. And there is many other manner of Beastes, of whom it were too long to write all.

Of an Iland wherin dwell full good people and true. Chap. xcv.

Here is another Iland good and great, and plentious, where are good men and true and of godly life after their faith, and though they bee not christians, nevertheless of kinde they are full of good vertues, and they fyle all vices, and all sinne and malice,

The voyages and trauailes

lice for they are not envious, proud, covetous, lecherous, nor gluttonous, and they doe not bnto another man but that they would haue did to them, and they fulfill the x. commandements and they make no force of riches nor of having, and they sware not, but they say yea and nay, for they say haue that swcarereth will deceiue his neighbour, and some men call this Isle the Isle of Bragamen, and some call it the land of faith, and through it runneth a great riuier that men call Thebe, and generally all men in those Isles, and other thereby are truer and right wiser then in other countries, in this Isles are no thernes, murthurers nor beggers. And sozasmuch as they are so true and so god, there is no tempest nor thunder, warre, hunger, nor tribulation, and thus it seemeth well that God louesh them well, and haue is well pleased with their dedes, and they believe in God that made all things, and him they worship and they live so ordinate in meate and drinke that they live right long, and many of them dye without sicknesse, that kinde faileth them so gre.

How king Alexander sent his men thither for to winne
that land. Chap. xcij.

AND king Alexander sometime sent his men to winne that land. And they sent him letters that said thus. What behoueth a man to haue all the world that is not content therewithall, thou shalt finde nothing at all in vs why shouldest thou make warre vpon vs, for we haue no riches or treasure, and all the castell of our country are common, our meates that wee eate are our riches, and in stead of golde and siluer, we make our treasure peace and concord of loue, and we haue nought but a cloth vpon our bodies, our wifes are not arayed richly to please, for we hold it a great folly for a man to trimme vp his body with costly apparell to make it seeme sayrer then God made it. We haue bene enermore in peace till now that thou wilt disherite vs. We haue a king among vs, not for made of the law, nor to judge any man, for there are no trespassours among vs, but all

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all onely to learne he to be obedient to him, and so much shal
take from vs but our god peace. And when king Alexander
saw this letter he thought he shoulde doe too much harme if he
troubled them, and sent to them, that they shoulde kepe well
their god manners, and haue no dread of him.

How the Emperour Prester John when hee goeth to
bataile, hath three crosses of fine gold borne be-
fore him. Chap. xcij.



This Emperour Prester John when hee goeth
to bataile, hath no banner borne before him,
but hee hath borne before him thre crosses of
fine gold and those are large and great, and
well set with precious stones, and so; to kepe
each crosse hee ordained a thousand men of
armes, in manner as men kepe a standard in other countries,
and hee hath men without number, when hee goeth in any
battayle against any other Prince. And when hee hath no bat-
taile, but rideth with priute company, then hath hee borne be-
fore him but a crosse of tre not painted, and without gold or
precious stones, and all plaine, in token that our Lord Jesus
Christ suffered death on a crosse of tre. And also hee hath borne
before him a vesse full of Jewels and gold and precious stones,
in token of his present noblenesse and of his might, hee hath
borne before him likewise a platter of gold full of earth, in to-
ken that all lordship and noblenesse shall turne to naught, and
his flesh shall turne to earth.

Of the most dwelling place of Prester John in a
Cittie called Suse. Chap. xcij.

At he dwelleth commonly at the cittie of Suse, and there
is his principall pallace that is so rich that it is strange
to tell, and about the principall tower of the pallace are two
pomes of gold all round, and each one of those hath two car-
buncles.

buncles great and large, that shone right clere in the night, & the principall gates of this pallace are of precious stones that men call Smaraine, and the borders of the barres are of Juoy, and swindowes of the hall and chambers are of chistall, and Tables that they eate off, some Emeraudes, some of Mayk, some of gold and precioys stones, and the pillars that beare the tables are of such stones also, and the stearnes on the which the Emperour goeth vp to his table where hee sitteth at meat, one is of Spasslike, another of chistall, and another of gréne Zappy, another of Diasper, another of Herdin, another of Cornelius, another of Henton, and that hee setteth his stoke vp, pon is of Chisolits, and all these stearnes are bordred with fine gold, and wel set with great pearles and other precioys stones, and the side of his table are Emeraudes bordred with gold and with precioys stones, the pillars in his chamber are of fine gold with many Carbuncles and other such stones that give great light in the night, and though the Carbuncles give great light, neverthelesse there burneth xij. great vessells of chistall full of balme, to give god smell and to dñe away euill ayre. The frame of his bed is all of Saphire well bound with gold to make him sleepe well, and so to destroy Lechery, for hee wil not lye by his wifes but thrice a yere after the seasons, and that onely for getting of children. And hee hath also a faire pallace in the cittie of Rose, where hee dwelleth when hee will, but the aire there is not so well tempered as it is in the Cittie of Rose. And hee hath every day in his court moore then xxx. thousand men, beside commers and goers, but xxv. thousand there, or in the court of the great Caane, spendeth not so much as xij. thousand in our countrie. Hee hath evermore viii. kings in his court to serue him, and each one of them serueth a moneth, and with these kings serue alway lxxii. Dukes, & CCC. Earles, and every day eate in his court xii. Archbishops, and xx. Bishops. The Patriarke of Saint Thomas is as it were a Pope, and Archbishops, Bishops and Abbots, all are kings in that country, and some of the Lords is Maister of the hall, some of the chamber, some steward, some Marshall and other Officers, and therefore hee is full richly serued. And his Land laffeth

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width in breadth four monethes tourning, and it is of length
without measure.

Of the wildernes wherein groweth the trees of the
Sunne and the Moone. Chap. xcix

Chap. xcix



A D lieyond this place is a great wildernes
as men that have bane ther say. In this wild-
ernes as men say are the frēs of the Hunne,
and of the Moone that spake to king Alexander
and told him of his death, and men say that
folke that kepe these frēs and eate of the fruits
of them, live four or five hundred yere through vertue of the
fruit, and we wold gladly have gone thereto, but I believe
that an hundred thousand men of armes wold not passe that
wildernes for great plenty of wilde beastis, as Dragons, and
serpents that slay men when they passe that way. In this land
are many Elephants, all white and blēto without number,
and Unicorns and Lyons of many colours. Many other
there are in the land of Prestre John, that were too long to tell,
and much riches and of pietious stones is great plentie. I
have heard say why this Emperour is called Prestre John,
and for those that know it not I will declare. Wherefore somet-
time an Emperour that was a noble prince, and doughtie,
and he had many Christian Knights with him, and the Em-
perour thought he wold see the service in christian Churches,
and then was Churches of Christendome in Turky, Sury,
and Tartary, Hierusalem, Palistine, Arabie and Alappy, and
all the Lōres of Aegypt. And this Emperour came with a
Christian Knight into a Church of Egypt, and it was on a
Satterday after Whitsunday when the Bishop gave Orders,
and he beheld the Service and asked of the knight what folke
those shold bee that stood before the Bishop, and the Knight
sayd they shold bee Preists, and he sayd he wold no more
bee called king ne Emperour, but Preist, and he wold have
the name of him that came first out of the Preists, and he was

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called.

called John, and so haue all the Emperours since bane called Prester John. In this land are many Christian men of god faith and god law, and they haue priests to sing service, and they receive the sacrament as men of Grece doe, and they say not otherwise, but as the Apostles said, as Saint Peter, and Saint Thomas, and other Apostles, when they sung and sayd Pater noster, and the words with the which the Communion is sacred: we haue many additions of Popes that haue beene ordained, of which men of those countries know not.

Of a great Iland and Kingdome called
Taprobane. Chap. c.



Wⁱthward the East side of Prester Johns Land is an Ile that men call Taprobane; and it is right god and fruitfull, and there is a great King and a rich, and he is obedient vnto Prester John, & the King is alway made by election. In this Ile are two winters, and two Summers, and they recepe corne twice in the yere, and gardens florish at all times in the yere. There dwelleth god people and reasonable, and many christian men among them are full riche, and the water betweerne the side of Prester John, and this Ile is not very depe, for men may set the ground in many places.

Of two other Iles, one is called Oriell, and the other Argete where are many gold mines. Chap. cij.

Here are more Eastward two other Iles, the one is called Oriell, and the other Argete, of which all the land is full of mines of gold and siluer. In those Iles many men see no stars cleere shning, but one star that is called Canapos, and there many men see not the Moone but in the last quarter. In that Ile is a great hill of gold that Pismires kepe, and they do the fine gold from other that is not fine gold, and the Pismires are as great as hounds, so that no man dare come there for dread

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Dread of pismires that shold assay them, so that men may not wroke in that gold nor get therof, but by subtillie, and therfore when it is right hot the pismires hide themselves in the earth from moone to none of the day, and then men of the country take Cammels and Dromedaries and other beasts and goe thether and charge them with gold, and goe away fast or the pismires come out of the earth. And other times when it is not so hot, that the pismires hide them not, they take Mares that haue soles, and they lay upon these mares two long vessells as it were two small barrels and the mouth vpwards, and dñe them thether and hold their soles at home, and when the pismires see these vessells they spring therin, so by kinde they leue no hole nor pit open, and anone they fill these vessells with gold, and when men thinke that the vessells be full, they take the soles & bring them as neare as they dare, and then they whine, and the mares heare them, and anone they come to their soles, and so they take the gold, for these pismires will suffer beasts to come among them, but no men.

Of the darke country and hils and rocks of stony nigh to
Paradise. At chro. Chap. cij.

Byond the Iles of the land of Prester Iohn and his Lordship of wildernesse to goe right East, men shall finde nothing but hils, great rocks and other darke land, where no man may see a day or night as men of the Country say, and this wildernesse and darke land lasteth to Paradise terrestre, where Adam and Eve were set, but they were but a little while there, and that is toward the East at the beginning of the Earth, but that is not our East that we call, where the Sun riseth for when the Sunne riseth there, then it is midnicht in our country by reason of the roundnesse of the Earth, for our Lord made the earth all round in the middest of the firmament. Of Paradise can I not speake properly, for I haue not bēne there, but that I haue heard I shal tell you. Men say that Paradise terrestre is the highest land of all the world, and it is so high that it toucheth

L.ij.

nere

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nere to the circle of the spoune, so it is so high that Noe
doud might not come thereto, which couered all the Earth
about.

A little of Paradise terrestre.

Chap. cij.



This Paradise terrestre is enclosed all about with a wall, and that wall is all couered with mosse as it seemeth, that men may see no stone nor nothing else whereof it is, and in the highest place of Paradise in the middest of it is a Well that casteth out the soure flouds that runne through diuers Lands. The first floud is called Pison by Ganges, and that runneth through Inde: in that River are many precious stones and much Lignum Aloes, and granell of gold. Another is called Pulos or Giron, and that runneth through Ethiopia and Aegypt. The third is called Tigris, and that runneth through Asiria and Armonie the great. And the fourth is called Euphrates that runneth through Armonie the lesse, and Persia, and men say that the sweet and fresh waters of the world take their springing of them. The first River is called Pison, that is to say, gathering of many Rivers together and falling into one, and some call it Ganges, of a king that was in Inde that men call Gangeras, so it runneth through his land, and this riuer is in some places cleane, in some places troubled, in some place hot, in some place cold. The second riuer is called Pulos or Giron, so it is ever troubled, so Giron is to say, trouble. The third river is called Tigris, that is to say fast running, so it runneth faster then any of the other, named so of a beast that men call Tigris, so he runneth fast. The fourth river is called Euphrates, that is to say, well bearing, for there groweth many good things upon that riuer. And yee shall understand that no man living may goe unto that Paradise, for by land he may not goe for wilde beasts which are in the wildernes, and for hills and rocks where no man may passe. Neither by those Rivers may any man passe, for they come with so great course

and

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and so great wavies that no ship may sayle against them. Ma-
ny great Lords hane assayed many times to goe by those Ri-
vers to Paradise, but they might not spedde on their way, for
some dyed for weariness of rowing, some were blind and some
deafe for noise of the waters, so no man may passe there but
through speciall grace of God, I can tell you no moare of that
place, which I may speake of vpon mine owne sight.

How Presler Johns land lyeth foote against foote
to England. Chap. ciii.

Here Iles of the land of Prester John, they are
vnder the earth to vs, & other Iles are there who
so would pursue them for to compasse the earth, ha-
ving the grace of God to hold the way, he might
come right to the same Countries that he were come of and
come from, and goe about the earth, but for that it asketh so
long time, and also there are so many perils to passe, that few
men assay to goe so, and yet it might bee done, for men come
from those Iles to other Iles costing of the Lordship of Pre-
ster John, which men call Casloy, and that country is neare Ir-
vaines tourney long, and more then fifty of breadth, and this
Casloy is the best land that is in those countries, save Cathay,
and if merchants come therer as commonly as they doe to
Cathay, it would be better then Cathay, for it is so thick of
cities & townes that when a man goeth out of a cittie he hath
an other at each side: there is great plenty of spices and other
goods, the king of this Ile is rich and mightie, and he holdeth
his land of the great Caane, for that is one of the rii. Princes
that the great Caane hath vnder him beside his owne Land.

Of

Of the Kingdome of Ryboth.

Chap. xv.

From this Isle men goe to an other Kingdome that
is called Ryboth, and that is also under the great
Caane, that is a g̃od country and plentious of corne,
wine, and other things : men of this land have no
houses, but they dwelle in tents made of trees. And the priuie
pall citty of the country is all black made of black stones and
white, and all the streetes are paned with such stones, and in
the Citty is no man so hardy to spill blod of man ne beast,
for worship of a malmet that is worshipped there. In that ci-
ty dwelleth the Pope of their Law, that they call Lopasse and
he giueth all dignities and benefices that fall to the malmet.
And men of religion & men that have Churches in that coun-
try are obedient to him as men here to the King. In this Isle
many father is dead they will do him great worship, they send
after all his friends, religious Priests, and many other, and
they beare the body to an hill with great ioy and mirth, and
when it is there the greatest Prelate smiteth off his head, and
layeth it upon a great plate of gold or silver, and giueth it to
his Son, and the Son taketh it, and giueth it to other of his
friendes singing and saying many orisons, and then the priests
and the religious men cut the flesh off the body in pieces and
say orisons, and the birds of the country come thereto, for they
know well the custome, and they sye about them, as the Ea-
gles and other birds that eate flesh, & the priests cast the pieces
vnto them, and they beare it away a little from thence and
then they eate it, and as the Priests in our Country sing so-
loues, Subuenite sancti Dei, and soorth so those priests there
sing with high boice in their language in this manner wise.
See and behold how god and gracious a man this was that
the Angels of God come for to fetch him and beare him into
Paradise. And then thinketh the sonne of the same man that
he is greatly worshipped when birdes haue eaten his father,
and when there are most plentie of birdes, there is most wor-

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ship And then commeth the son home with all his friends, and maketh them a great feast, then maketh he cleane his fathers scalpe and giueth them drincke therein, and the flesh of his fathers head he cutteth off, and giueth it to his most speciall friends, some a little, and some a little for daintie. And in remembrance of this holy man that the Birds have eaten, the son kepereth his scalpe for a cap, and therein drinketh he all his life, in remembrance of his father.

In this myt Quantys dayes . viij. the 20. of October anno

Of a rich man that is neither King, Prince, Duke,
nor Earle. Chap.cvj.

AND from this place men goe sen dayes four-
mey through the land of the great Caane, which
is a full god Isle and a great kingdome, and the
king is ful mighty. And in this Isle is a rich man
which is neither king, Prince, Duke nor Earle,
but he hath each yere soure thousand horses
charged with rice and coyne, and he liveth nobly and richly
after the manner of the country, for he hath fistie damsels that
serue him every day at his meate and bed, and doe what he
will. And when he sitteth at the table they bring him meate,
and at each time flic messes together, & they sing in the bring-
ing a song, and they cut his meate and put it in his mouth,
and he hath right long nalles on his hands, that is great no-
bilitie in that country, and therefore they let their nalles grow
as long as they may, and some let them grow so long that
they come about their hands, and that is great honour, and
gentry, and the gentry of a woman is to haue small fete, and
therefore as soone as they are borne, they binde their fete so
straight that they cannot ware hulse as they shold. And he
hath a full faire Pallace and rich, where he dwelleth, of which
the wall is twy mile abont, and there is many faire gardens,
and all the pavements of the hal and chambers is of gold and
silver, and in the midst of one of his gardens is a little hill,
wheron is a place made with towres and pinnacles all of gold,
and there he will sit often to take the ayre and disposit, for it is
a litle

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made for nothing else. From this land men may goe through
the land of the great Caane.

How all the Lands, Iles and kingdomes, before rehearsed,
haue some Articles of our Faith. Chap.cvij.



AND y^et shall understand that all these men and
folke that haue reason, that I haue spoken of, haue
some articles of our faith, and though they bee of
diuers laides and belieses, yet they haue some god
points of our faith, and they beleue in God as the Prophetic
saith. Et metuent cum omnes fines terræ. That is to say. And
all the ends of the earth shal dread him. And in another place.
Omnes gentes seruient ei. That is to say. All Nations shall
serue him, but they cannot speake perfectly but as their natu-
rall wit teacheth them, neither of the Sonne nor of the holy
Ghost, but they can well speake of the Bible, and specially of
Genesis, and of the bookes of Moyses. And they say that those
creatures which they iorship are no Gods, but they iorship
them for the great vertue that is in them, which may not bee
without the speciaill grace of God: and of simulacres and Id-
ols they say that al men haue simulacres, wherby they meane
the Papists, who haue Images of our Lady and other, but
they think that they worship the Images of stone and of wood,
and not the Saints whom they doe represent, for as the let-
ter teacheth Clarkes how they shall beleue, so Images and
Picture teacheth lay men, they say also that the Angell of
God speaketh to them in their Idols and doe miracles, and
they say trouth, but it is the euill Angell that doth miracles to
maintaine them in their Idolatrie.

How Sir John Maundevile leaueth many merauilles
vnwritten, and the cause wherefore. Chap.cvij.

There are many other Countries where I haue not yet
beene nor seene, and therefore I cannot speake properly
of them. Also in countries where I haue beeⁿ are many mer-
uailes

of Sir John Maundevile Knight.

meruailes that I speake not of, for it were too long a tale, and therfore hold you apaid at this time with that I have said, for I will say no more of meruailes that are there, so that other men that goo thereto may find enough for to say, that I have not told.

What time Sir John Maundevile departed out of Eng-
land. Chap.cix.



And I John Maundevile went out of my countrey and passed the See, the yere of our Lord 1332. and have passed throught many Lands Iles and countries, and now am come to rest, I have compiled this booke and writ it the yere of our Lord. 1366. thirtie two yeres after my departing from my Country. The rather for the pleasure of all such as delight to read of the strange and wondersfull meruailes of other forraigne countries, as also for a direction to all such as shall desire to see eyther all, or some of these countries heretofore specifed, and because some things herein spoken of may seeme straunge and scarcely credible, therefore I have thought good to make knowne vnto all that will see more profe hereof, in the booke called Mapa Mundy, there they shall finde the most part of the same ratified and confirmed. And I pray all that shall read this booke, and looke for no further profe to iudge faourably therof, since they shall in conceit see as much at home without much paines, as I did after many weary and dangerous steps passed, and I pray to God of whom all grace commeth, that hee will fulfill with his grace the readers and hearers here, and save them body and soule, and bring them to his Joy that ever shall last. Amen.

FINIS.

W. G.

H. G.

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